A SERMON,

TENDING
To set forth the Right Vse of the

DISASTERS

that befall our *ARMIES.*

PREACHED
Before the Honourable Houses of Parliament, at a Fast specially set apart upon Occasion of that which befell the Army in the West.

In *Margarets* Westminster, *Sept.* 12. *Anno* 1644.

BY

Matthew Newcomen, Minister of the Gospell at *Dedham* in *Essex.*

JUDG. 10. 16.

Then all the children of Israel, and all the people went up, and came unto the house of God, and wept, and sate there before the Lord, and fasted that day until Even, and offered burnt offerings and peace offerings before the Lord

1 SAM. 14. 38. *And Saul said, Draw ye neere hither all the chiefe of the people: and know and see wherein this sin hath been this day.*

1 SAM. 26. 19. *And David said unto the King, If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the Lord.*

LONDON,
Printed by *George Miller* for *Christopher Meredith* at the Signe of the Crane in *Pauls* Church-yard. 1644.

Die Veneris, 13. *Septembr.* 1644.

IT is this day ordered by the Commons assembled in Parliament, That Sir *Thomas Cheeke* doe returne the Thankes of this House unto Master *Newcomen*, for the great paines he tooke in his Sermon yesterday, being a particular day of Humiliation: and also Sir *Robert Harley* to doe the like to Master *Coleman*, and to desire them to print their Sermons. And it is ordered, That none shall presume to print their Sermons without leave under their hand writing.

H. Elsynge Cler. Parl. D. Com.

MVSEVM BRITANNICVM

I doe appoint *Christopher Meredith* to print this Sermon,

MATTH. NEWCOMEN.

TO THE HONOVRABLE The Houſes of PARLIAMENT.

THe publiſhing of this Sermon (what ever the preaching of it was) may ſeeme (Right Honourable) as unſeaſonable as that Conſolatory Embaſſy the Trojans ſent to the Emperour Tiberius upon the death of his ſon Druſus, which came ſo extremely late, that the Emperour, to requite their kindneſſe, tels them, That as they were ſorry for the death of his ſon, ſo was he for the death of their Hector; implying that they were both equally forgotten. Poſſibly that ſad Accident in the Weſt, which firſt miniſtred occaſion for the preaching of this Sermon, is ſo too, and then quorſum hæc? if at all, why not ſooner? if not ſooner, why now? I might plead many things in mine own excuſe, why not ſooner? My avocations & employments ſince the preaching of this Sermon have been ſo many, that had I been moſt deſirous of obeying your Command for the printing of it; I could ſcarce ſooner have accompliſhed it, but I muſt confeſſe my deſire was that this unworthy piece (the conception of ſo few houres) might never have out-lived the houre in which it was delivered, except (by the bleſſing of God) in the

Sueton. in Tiberio.

hearts of thoſe that heard it. But then why now? why at all made publike? God is my Record, the only reaſon that extorts this from me at this time is, becauſe we are ſtill encompaſſed with the Evidences of that Diſpleaſure, which in the Weſt began to break out upon us, which makes me feare, that ſome of that heart-ſearching, ſin-diſcovering, heart-humbling, Covenant-acting *work which God then call'd us to, hath on ſome hand or other been neglected. We whom God hath made* Seers to *his people muſt not* ſhut our eyes, *and refuſe to* ſee *what God reveales, nor lay our hands upon our mouths, and fear to declare what we ſee. And certainly you have it from the mouth of more then one or two, or a few of thoſe that preach before you, that God is very ſore diſpleaſed ſtill. There are manifeſt ſignes of Gods diſpleaſure againſt a Nation, ſuch as every eye that beholds them, may read wrath and indignation in them. And there are ſecret intimations of Gods diſpleaſure, which though they be viſible in themſelves, yet few know how to interpret them, and to collect the diſpleaſure of God from them. The ſword is a manifeſt ſigne of Gods wrath againſt the Nation.* Iob 19.29. Be ye afraid of the ſword: for wrath bringeth the puniſhment of the ſword, that you may know there is a Iudgement. *But beſides this, there are Characters, though all cannot read them, of Gods indignation againſt his own people*

Ezek. 33. 2, 3, &c.

Quæ licet occulta & auribus exponuntur, à paucis tamen quod iram Dei indicent, cognoſcuntur. Muſc. loc. com.

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in this Kingdome, against those that have appeared & engaged themselves for him. 'There is, that saith, When 'God is angry with a people, and intends to dash them in 'pieces, he leaves them sine animo, sine concilio, &c 'without heart, without Councill, without strength, with- 'out fit Commanders; so involved with difficulties for- 'reigne and domestick, they know not how possibly to ex- 'tricate themselves. If one give good counsell, presently 'another by captious arguments overthrowes it, & those 'that should judge of both, have not light enough to dis- 'cerne, which is for the publike safety and which destru- 'ctive. If any opportunity of Service be presented, either 'there is no notice take of it, or to save a little charges, it 'is neglected, or none knowes how to improve it. Dangers 'imminent, are either not fore-seen, or slighted: Traitors 'creepe in, that discover their Councels to their enemies. 'There are jealousies & factions among their great men, 'in favour whereof, one studies to crosse the designes and 'successes of the other, though the Publike be undone by it. 'The Treasury is wasted in needlesse expences; the soul- 'diers mutine and are seditious, and when they have 'plundered a Country, must have as much given them to 'forbeare plundering as would maintain a war. Finally, 'while all seek their own profit, & no mans heart is upon 'the Publike good, all runs to ruine. On the contrary, the 'enemies whom God intends to punish that people by, 'though

Less: de Perfectionibus Divinis, lib. 3. c. 10.

'though they be far more wicked and ungodly, yet they 'prosper, their courage, their strength increases; they take 'opportune counsels, they know how to improve & pur-'sue advantages; there is great concord among their Lea-'ders; no man seeks to undermine & overthrow another; 'no man blends his own private quarrels with the Pub-'like Cause. In a word, all things succeed as if God fa-voured their cause, & directed their counsels, when yet their 'cause is unjust, and their intentions wicked, and there 'is nothing further from their heart then God.

But this Discourse you need not, much lesse any Appli-cation of it, who are apprehensive of this already, and have therefore set your selves very lately to seeke the Lord, and Attonement with him, by Fasting and Humi-liation, in such a way as never Parliament did before you. That God who hath put it into your hearts thus to seeke him, grant that you and we may find such fruit & suc-cesse therof in your selves, Counsels, Armies, as this poore Church and Nation, after so many dayes of mourning, may once take up that song of praise, Isai. 12. 1. O Lord, I will praise thee: though thou wast angry with me, yet thine anger is turned away, and thou comfortedst me. This is the Prayer of

In the Fast in Lincolnes-Inne Chappell, kept Decemb. 18.

Your Honours most unworthy, yet faithfull and sincere Servant

MATTH. NEWCOMEN.

A Sermon preached before both Houses of Parliament at their extraordinary solemne Fast, *Sept.* 12. 1644.

JOSHUA 7. 10, 11.

And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and hath also transgressed my Covenant which I commanded them.

The Introduction.

HOw well this *Text* suites this *Day*, this *Assembly*, and the *Occasion* of it; I perswade my self there is none here but upon the first reading understands. The *Lord* grant that the handling of these words may be as *profitable*, as the Scripture it selfe is *seasonable*.

In the former verses of this *Chapter* you have a sad story, to which ours is this day paralell, I had *almost* said in too great a measure; but I lay my hand upon my mouth, because thou *Lord* hast done it, who doth all things in measure;

But in the Story of this Chapter you may read our { *Calamity*, & *Dutie*.

In the fifth verse you have a *people*, *Gods people*, *Israel*, smitten, scattered, troden downe; before *their enemies*, *Gods enemies*. That's our *Calamitie*.

In the sixth, seventh, and eighth verses you have *Joshua* and the

Elders expreſſing a pious ſenſe of this breach that *God* had made upon them. The *Multitude* poſſibly might miſcarry under this hand of God; they might fall into their accuſtomed *diſcontents*, or ſinke under *diſcouragements*, as it is ſaid *ver.*5. *The hearts of the people melted, and became as water.* But as for *Joſhua* and the *Elders*, Men of more Noble and Religious ſpirits, their demeanour is gratious, and humble, and holy, *And Joſhua rent his clothes, and fell to the earth upon his face (he and the Elders of Iſrael with him,* ver.6.) and poures out his heart before the *Lord* in words expreſſing a ſorrow too big for any words to expreſſe, *ver.*8. *Oh Lord what ſhall I ſay when Iſrael turneth their backes before their enemies?* as if he had ſaid: *Lord*, this is the ſaddeſt thing, the ſaddeſt Token of thy diſpleaſure! The thoughts of it amaze, overwhelme me: I know not what to ſay: *O Lord! what ſhall I ſay?* O that we had ſuch a grieved and burthened heart as *Joſhua* had when he ſpake theſe words! Surely this is our *Dutie*, to have our hearts filled with the ſence of that hand of God that is gone out againſt us: and in the ſenſe thereof to abaſe our ſelves before the *Lord*. To the performance of this *Duty* we are met this day, the *Lord* help us in it; yet that's not all: there is a further *Duty* God cals for at our hands; and that the words of my Text lead us to: *And the Lord ſaid unto Joſhua, Get thee up, wherefore lieſt thou upon thy face? Iſrael hath ſinned*, &c.

The ſenſe of the words.

Which words are not words of *Inquirie*, God doth not demand of *Joſhua* the reaſon why he lay at his feet in this ſad poſture; *Joſhua* had given him an account of that already in his Prayer. And God knew it even before he prayed. Nor are they words of *Rebuke* and *Increpation*. But rather words of *Advice* and *Direction*; God doth here as it were with a hand of Grace and Mercy lift up *Joſhua* from the earth where he lay groveling, and ſaith thus, *Ariſe, Joſhua*, afflict thy ſelfe no longer, I know what thy *Deſire* is, and I will let thee know what thy *Dutie* is, there is ſomewhat

Our Engliſh expreſſion, *Get thee up*, ſounds more harſh then either the Originall or other Tranſlations, קום: ἀνάστηθι. *Surge: Illud quid hoc tu proſtratus jacet in facie tua? non eſt objurgantis, aut precandi Ritum illum reprehendentis: quo ritu Chriſtum ipſe uſus eſt: ſed jucundum ſe paratum eſſe ſignificantis ad opitulandum*, Mahus ad locum. *Non eſt ignorantis, aut inquirentis, aut arguentis vox iſta, ſed inſinuantis, quod ad ſufficit ſupplicare, ſed alio opus eſſe Remedio.* Cajetan. ad locum. *q.d. Surge: Nolite diutius affligere: Scio quid velis, faciamque ut ſciat quid ſacto ſit opus ad cladem à tuis acceptam reſarciendam. Ego enim cor tuum contritum, & humiliatum, deſpicere nequeo, ſed benigne adjicere animo pietate quaſi cogor.* C. à Lapide ad locum.

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to be done which yet thou thinkeſt not on; *Get thee up, Joſhua, wherefore lieſt thou on thy face? Iſrael hath ſinned.*

In the words you may pleaſe to obſerve *ſomething* that God *tooke notice* of in *Joſhua*: and ſomething that God *gave notice* of to *Joſhua*. *The Diviſion.*

The thing that God *tooke notice* of in *Joſhua* was the Deepe ſence he had of the hand of God againſt Iſrael in the late *diſaſter* that befell their *Army*: under which he lay confounded, aſtoniſhed at the feet of God. This in the firſt words. *The Lord ſaid unto Joſhua, Ariſe, wherefore lieſt thou upon thy face?*

The thing which God *gave notice* of to *Joſhua* was the *ſinne* that *Iſrael* had committed which was the *Cauſe* of this *Diſaſter*. *Iſrael hath ſinned, and hath alſo tranſgreſſed my Covenant which I commanded them.*

From the firſt of theſe I commend this to your Obſervation. *That when a Diſaſter befals the Armies of Iſrael, it well becomes a generous Gratious heart to be deeply affected with it.* *Obſerv. 1.*

I ſay, when a *Diſaſter* befals the Armies of Iſrael, for this here it was not a *Diſcomfiture*, it was but a *Diſaſter*: a *Party* of about *three thouſand* beaten, *ver.* 4. and about *ſix and thirty* men ſlaine in the fight, and in the Chaſe, *ver.* 5. What's that in an Army of *ſix hundred thouſand* men of warre? That was Iſraels Number at their laſt Muſter. *Numb.* 26. 51. Some *Nimrod*, ſome *Cyclops* would have thought this an inconſiderable loſſe, a blow not worth the taking notice of. But *Joſhua*, though as gallant and daring a ſpirit as any the Earth had, he thinkes not ſo: he thinks that this cals him and the reſt of the Elders of Iſrael (what ever others doe) to rend their Clothes, and put duſt upon their heads, and in the mournfulleſt plight that may be to poure out their Prayers and Teares before the *Lord*: *O Lord! what ſhall I ſay?* *With The Proof.*

So when the *Children of Iſrael* were ſmitten before *Benjamin*, though that was *not ſuch a diſcomfiture*, but they were able to rally themſelves againe, and renew the fight a ſecond and third time, and at length got the victory by fine force; yet *All the people went up and wept before the Lord.* Judg. 20. Once and a ſecond time, and the ſecond time *they wept and faſted untill Even, and offered burnt offerings and peace offerings unto the Lord.* *ver.* 26. This a *Diſaſter* will worke.

But a *Rout*, a *Discomfiture*? what an Impression that will make in a *Gratious holy* heart, see in that mournfull Story 1 *Sam.*4. where you shall see how the Tidings of Israels *discomfiture* and *slaughter* broke the heart of Reverend and Honourable *Eli*. There comes a Messenger from the Army with very sad Tidings. ver. 17. *Israel is fled before the Philistims, and there hath been also a great slaughter: and thy two sons Hophni and Phineas are slaine: and the Arke of God is taken.* Every *Incisum* of this Message gives a stab, a wound to his gratious heart; and no sooner is the story ended, but his life is ended too. *Israel is fled before the Philistims*; there's *One* wound. And *there hath beene a great slaughter among the people*; there's a *second* wound. *And thy two sonnes Hophni and Phineas are slaine*; there's a *third* wound. *And the Arke of the Lord is taken*; there's a *fourth*, a Deaths wound that dispatcheth him. He can now live no longer: *It came to passe when he made mention of the Arke of God, he fell from off the seat backward.* I could encline to think that the [a] fall of *Israel* had *broke* his *heart*, before the *fall* from his *seat brake* his Neck, and kill'd him as much or more then his owne fall. Good man unhappy in his Government, unhappy in his sons, happy only in this that he *died with griefe for the Israel and Arke of God*: so deeply was his tender gratious heart affected with the *disaster* of Israels Army.

[a] Præmorùi magnitudine obtenebratus fertur cecidisse de sella iuxta Januâ & contrifl est darsi sion. Chrysost. Inquiri potest utrũ Nuntius de captivitate Arcæ fuit adequata Causa mortis Eli, ita ut illo audito repentè interiret, & postea cecidit, & ita vocem fregerit, an potius, &c. Verùm modus mihi non videtur investigabilis. Mendoza ad locum. Credibile est ipsum sic voluisse mori. Blas. Non eripua vita, sed semper mori videtur. Cicero.

Reasons.

1.

First, some proportion of such like affection might well become every *tender* and *gratious* heart in such occasions. First, Because every *gratious* heart, (and indeed every *generous* heart, every man that hath not the heart of an *Atheist* in him,) knowes, that when a *disaster* befals the *Israel* of God in their Armies, it is a signe that God is displeased with his people. Every *disaster* that befals their Armies, is a *check*, a *frowne*, a *rebuke* from *God*, a token of his *displeasure*, and therefore a gratious heart cannot stand under it: *This* is it perplexeth *Joshua* here. Alas the death of 36. men it had been nothing: The slaughter of 36000. it had been nothing, had their Army yet had the favour of God upon them. But *God is angry*; *Joshuah's* tender heart can feele it in this lighter stroake as well as if the blow had been heavier, God is angry, therefore *Israel cannot stand before their enemie*, therefore Joshua *cannot stand before the Lord*, but falls at his feet saying

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ing, *ô Lord what shall I say unto thee?* And whom would not this become? whom would not this become? when God shewes himselfe angry with his people, to shew themselves deepely sensible of it, to cloath themselves with trembling and with mourning, whom would it not become? I am sure it would become us this day, the *Lord* helpe us so to doe.

Secondly, When any *disaster* befalls the Armies of *Israel*, it well becomes a generous gratious heart to be deeply affected with it; because *disasters* in the Armies of *Israel* are of very *sad consequence*. This *Joshua* had his *eye* upon, and this his *heart* was affected with, as you may see, *ver.* 9. *For the Canaanites and all the inhabitants of the Land shall heare of it, and shall environ us round, and cut off our name from the earth; and what wilt thou doe to thy great Name.* There are two things mentioned as the sad consequence of this *disaster*. First, The increase of *rage* and *courage* against the *Israel* of God that this would occason to their *enemies*. *The Canaanites and all the inhabitants of the Land shall heare of it, and shall environ us round, and cut off our name from off the earth.* One *disaster* will make those to whom *Israel* was before terrible, resume new courage, and enter into new confederacies, and nothing will now satisfie but utter extirpation; *cutting off the name of Israel from the earth.* In this respect, it well becomes *a generous gratious* heart, as he tenders the good and wellfare of the *Israel* of God, to be deepely affected with such disasters. 2.

Thirdly, And as such disasters increase the *rage* of the *enemies* against the *Israel of God*, so against the *God of Israel* himself: this is intimated in the last words of the ninth verse, *and what wilt thou doe unto thy great Name?* as if *Joshua* had said. *Lord*, though our name were cut off from the earth for ever it were no matter; But ô the reproach, the scorne that these uncircumcised ones will cast upon thy *great and dreadfull Name!* ô to heare the enemies insulting, where is your God that brought you up out of the Land of *Egypt*, where are all those mighty wonders which he wrought at the Red Sea and in the Land of *Ham*, &c. *Joshuah* knew that these would be the *darings*, this the *language* of the enemies, and his gratious heart cannot beare it: *ô what wilt thou doe to thy great Name?* If then in the *disasters* of an Army, we may *see* 3.

that *God is provoked*, and *fore-see* that the *glory of God* and the *safety of his people* is much *endangered*; we may conclude, *It well becomes a generous gratious heart to be much affected with such disasters.*

Application of it.

The Application of this Truth is easie. It may let you see, *Right Honourable and Beloved*, how well this *mourning praying posture* into which you have cast your selves this day *becomes* you, and how fit it is, that though the whole body of this people cannot upon so short a warning (and some it may be will not) yet that *You* who are to *England* as the * *Elders* were to *Israel*, the Governours and *Representers* of the whole *Nation*, should for *your selves* and for the *Nation* whom you *represent*, in this solemne manner to testifie your *humble* and *deepe sence* of the hand of God upon his people in that *disaster* that hath befallen our *Army in the West*. *God* hath *smitten* our *Army*; shall not *we smite* our *hearts*? our *Army* is *broken*: will not a *broken heart* now become us? Our *Forces* are *brought low*; shall not we endeavour that our *hearts* may be so too? *If her father had spit in her face* (saith God to *Moses* concerning *Miriam*, Num. 12. 15.) *should she not be ashamed seven dayes?* o how many dayes would it become us to beare the *shame* of that rebuke that God hath given us. *Thou hast cast off and put us to shame, and goest not forth with our Armies: Thou makest us to turne our backe from the enemies, and they that hate us spoile for themselves*, was the sorrowfull complaint of the Church of old, *Psal.* 44 9, 10. and may be ours this day. The *Lord* help us *to beare this indignation* in a *right* manner, and to mourne *aright* under it.

I. For Information.

* *Sanct Israel intelligit Iudices Magni Synedrii quibus praerat eo tempore Iosua. Deut. ad difficil. Locs Iosuæ.*

So farre as my poore observation enables me to judge, *This* is the *saddest rebuke* that God hath given us since the first beginning of this action: and therefore calls for as *sad hearts* this day as ever we brought with us into the presence of our God. Sure I am that what ever there was in this *disaster* which befell the Army of *Israel*, that might be matter of greefe and consternation to *Joshua* and *Israels Elders*, the same is in this *disaster* that hath befallen us, and calls for the like affection in men of *Noble, generous, gracious spirits*, such as you are.

1. Did *Joshua* plainly see the *anger* of the Lord in their *disaster*? we may (if we be not blind) *see* the same in ours much more

more. The *wound*, the *breach* that God hath made upon us by this diſaſter, is *deeper, wider*. *Theirs* was but the loſſe of 36. Men, *Ours* the diſſipation of a *Brave, Gallant, hopefull Army*: An *Army* that was *ſent out* with ſolemne *faſting and prayer*, and ſince they came to be in the ſtreights wherein they unhappily miſcarried, were ſolemnely *againe* ſought of God by *faſting and prayer*: And yet *this Army loſt*; and *loſt* in a *weeke of faſting and prayer*, that hath uſed to be a weeke of *deliverances, victorys, mercies*: Can you *thinke of this*, and not *thinke* God angry? even with our *prayers* as well as with our *Armies*; And can we thinke *God angry*, and not fall at his feet every one of us with *Joſhua*, and cry *ô Lord what ſhall I ſay unto thee?*

2. Were there any *circumſtances* accompanying this *diſaſter*, that might make it yet more grievous unto *Joſhua* and the *Elders*? and doe not the *ſame circumſtances* accompany ours? It was indeed * *an unexpected blow*, a blow that *Joſhua* did neither *feare* nor *fore-ſee*; this made it the heavyer. 1. *Joſhua* knew the *Cauſe* he managed by the ſword was *good*: God owned it and warranted him in the proſecution of it. 2. He had lately received *a teſtimony of Gods favour* towards it before the walls of *Jericho*. 3. And this was the *firſt time* that ever the Armies of *Iſrael* under the conduct of *Joſhua, turned their backs before their enemies*. This makes him amazed, it is ſuch a thing as never was before: *ô Lord what ſhall I ſay* (ſaith he) *when Iſrael turneth their backs before their enemies?* And that 4. *A diſpiſed enemy*, an enemy that upon *good advice* they thought not fit to engage their whole ſtrength upon; but only ſend out a partie, vet. 3. *Let not all the people goe up, but let about a two or three thouſand men goe up and ſmite* Ai, *but let not all the people labour thither, for they are but few*. Now for *Iſrael* to fall in *ſuch a Cauſe, at ſuch a time, before ſuch an enemy*, all this concurres to make the meaſure of *Joſhuah's* griefe and conſternation the more full, *ô Lord what ſhall I ſay when Iſrael turneth their backs before their enemies?* And doe not *all theſe circumſtances* meet in *ours*, to make our *diſaſter equall* unto theirs? ô that the *ſenſe* of it might be as equall! was not this a *blow unexpected?* Did not 1. The *goodneſſe of our Cauſe* (wherein we have not only the *Witneſſe of our own conſciences*, and the *Witneſſe of Neighbour-*

2.

Omnia ſubita videntur majora. Cicer. Præcogitati mali molliùs venit. Senec.

Scotland, Zealand, Helvetia, &c. in their Letters to the Assembly of Divines.

bour Churches, but the *Witnesse of God himselfe with us.*) Did not 2. That recent and much to be remembred testimony of Gods favour towards us in it by that *great* and *glorious victory* given us *before the Walls of Yorke*, make us hope for a good issue of this Expedition into the West. And 3. Is not this the first *time* that ever your Army under the Conduct of his *Excellency* turned their backs or became a spoile unto the Enemy? And was not the *Enemy* (I meane the adverse Army) despised in our eyes? It is not long since they did nothing but *flitt* and *sculke*; their whole strength being shrunke up into some Numbers of Horse, and now they had drawne together a Body of Foot: did we not looke upon them all as an inconsiderable *Rabble* rather then an Army? forced men, raw Souldiers, not worth the ingaging all your Powers upon: I feare it was our *fault Politically*, (I doe not say our sin Theologically) to undervalue the Powers of our *Enemies* so farre. But all this makes our *disaster* the *sadder*, and should make our *sence* of it *the deeper*, for *such an Army*, *in such a Cause* to be given up *to such an Enemy*, and at such *a time as this is*, when if God had blest us, in all probability, we might have seen a *speedy* and *happy* end of these calamitous wars, *ô Lord what shall I say?*

3. Thirdly, Were there *any consequences* that did fall in upon the thoughts of *Joshua* as *aggravations* of *Israels disaster* and *his griefe*. Consider if the *same consequences* doe not fall in *here*. Did *Joshua* feare not with a *Pannick* but with *a rationall, prudentiall* feare, a feare becomming a man of *wisedome* and *resolution*? Did *Joshua* thus feare, that the *Nations* (who not long before *trembled* at the thoughts of Israel, *Josh.*5.1.) would now resume their *courage* and joyne their strengths together for the utter extirpation of the Israel of *God*? And have not *we* cause to *feare* the like? It is not long since the out-stretched *Arme* of *God* at *Yorke* strucke a *trembling* into the hearts of our enemies, that they began to say as *Exod.*13.25. *Let us flee from the face of this people, for the Lord fighteth for them.* And many of the *malignant enemies* of the Kingdome began to thinke of making their peace, and made at least *feined submission*. But now, you are wise enough to think what flocking together there will be of *Papists* and *Malignants*: what gathering together into bodies: what an *Army*, or rather how

how many *armies* you may quickly have against you of *English*, *Irish*, *Popish*, and *others* (if the over-ruling Providence of *God* prevent it not as here) whose *Rage* will be satisfied with nothing lesse then the *Cutting off our Name from the earth*. If not the *Name* of *England*, yet the *Name* of *Parliament*, the *Name* of *Protestant Religion*, &c.

Possibly some may say, What if they do *strengthen themselves*, and *multiply their Armies*: thankes be to God we have yet Armies *as many* and as *considerable* as any they have: we have so *many thousand* in the *North*; and so *many thousand* yet in the *West*; and so *many thousand* advancing from the North into the West. And what then? might not *Joshua* have said as much as this? he had *six hundred thousand* fighting men in his Camp still; and what if all the Inhabitants of the land come against them? they are enough are they not to deale with them; yea, but *Joshua* saw that God was angry, *he went not forth with their Armies*: and *Joshua* knew that if his 600000 Men were 600000 Millions, if *God* continue still angry with them, they should all fall before their enemies: we talke of *thousands*, were our *thousands* multiplyed into *Millions*, if *God frowne* still upon our Armies, as he now begins to doe, we are but *bread for our enemies*. Beleeve it, it is a signe of a *carnall heart*, that would shift off this stroke of God, and is loth to lie under the sence of it, to *comfort* it selfe, at such a time as this is, in our *remaining Armies*. *If God will not withdraw his anger the proud helpers stoope under him.* *Job* 9. 13. If we will not beleeve this, *God* will make us feele it. *Joshua* had men of warre enough to have comforted himselfe in, but he *could not*, *durst not* doe it.

Fourthly, did *Joshua feare* that this *Disaster* would give occasion to the proud *heathen* to *blaspheme* the Name of the *God of Israel*? therefore he saith, *What wilt thou doe to thy great Name?* And may not wee *feare* the same upon this of our Army? Nay, doe we not know it? how have they heretofore? how often have they *as with a sword pierced the hearts* of Gods people, *while they say daily in their reproach, Where is now your God?* *Psal.* 42. 10. Where is now your God? your God to whom you have prayed? before whom you have wept & fasted? of whom you have made your boast, Where is now your God? Encline thine 4. Witnesse *Bristoll* and *Bolton*, &c.

eare, O Lord, and heare. Open thine eyes, O Lord, and see; and heare all the words of thine enemies, whereby they reproach the living God. *Isai.* 37.13.

Secondly, for Exhortation.

But, O Brethren, shall not all this affect our hearts? shall not all this cause us to lie in the dust before the *Lord*, *seriously* and *sincerely* humbled under him and mourning before him? Oh that I could find this disposition in my selfe! O that I could behold it in you, especially in you *Parliament men!* O that I could see your *Eyes speaking* the *sense* which your *hearts* have of this sad hand of God upon us, even in *Teares*. Beleeve it, *Right Honourable*, it would *become you*, nay, it is *your duty*. O that I might *obtaine* it *from you*, or *obtaine* it at the hand of *God for you!*

O Parliament Teares are *pretious Teares:* would *you* drop but *every man* a Teare this day *before the Lord* for *England*, O what a *Balme* might it be for this *bleeding Kingdome:* I tell you, Brethren, it is more to that *great God*, before whom you stand, and whole face you desire to seek this day, to see you *Parliament* men, to see you *unfeinedly judging* your selves, *sitting in the dust* at his feet, *giving him* glorie in all his righteous dealings with you; *Adourning* under this frowne that he hath cast upon you, it is more to *God* to see you doing this, then to see some thousands of others in such a Posture. Are not *you* as *all* the Tribes of *England?* is not *all England epitomized*, *contracted* in you? If *you* be humbled, All *England* is humbled, *virtually*, *eminently*. If *Joshua* and the *Elders* be humbled, it is as if *all Israel* were *humbled*; if *Rehoboam* and the *Princes of Judah* be humbled, it is as if all Judah had been humbled. *God will grant some deliverance*, and *things shall goe well in Judah*, 2 *Chron.* 12.6, 7 12.

It hath often been the Prayer of some of your Remembrancers at the throne of Grace, upon our dayes of *Humiliation:* that whatever God doe with private Congregations: yet that in this *place* and upon *your hearts* there might be a mightie Presence and Effusion of the spirit of *Humiliation*; the same is my desire and prayer this day: O that God would humble us all, every soule of us: but if not all, if there be any of us whom *God* for our personall sins will leave to the hardnesse and dedolency of our hearts this day; yet the Lord be mercifull unto you, and unto us *all* in *you*; That your hearts may be as *Gideons* fleece moystened with a dew

dew from Heaven, though we round about you should be dry, (which yet to us would be exceeding sad.) But somewhat it would comfort us concerning *England*, would the *Lord* please to *humble you*. Now the Lord humble you: The *Lord* affect your hearts with his dealing: the *Lord cast you downe* at *his feet* with *Joshua*; that with a hand of mercy he may lift you up as he did *Joshua*, and say, *Arise, Wherefore lieest thou upon thy face?*

But if there be any *Man* here (especially any *Parliament* man) to whom it were more fit to say as the Master of the ship did to *Jonah*. *Up sleeper, and call upon thy God, if so be that God will thinke on us, that we perish not*: then as here *God* to *Joshua*; *Arise, Wherefore lieest thou upon thy face?* If there be any man here that upon *such a Day* and *such an Occasion* as this is, hath an *unstirred* and *unawakened heart* within him. (And I feare there are too many such, I seldome come in a *Fast* into *any Congregation* where it is discernable by the face and garbe of the Assembly, that they are in a dutie of Fasting and Mourning. Our *monethly Fasts* are degenerated into most lothsome *Formalities*, into lesse then a *formality*, lesse then an outside, then an appearance of Fasting and Mourning. But) that Man that can be so *this* day hath a *heart* more *Atheisticall* then the very *Heathens* had. He that reads the Romane Story will finde how they upon such like occasions as is this day presented unto us, kept solemne dayes of *Supplications*, and with what *throngs* of men, women, and children their *Temples* were filled! how sad and mournfull their demeanour was! how their Ladies and Matrons rowled themselves in the dust, and swept the very pavements of their Idoll-Temples with the haire of their heads! ô how farre are many amongst us from any such affection, consternation? I cannot but feare that there is a great deale *more Atheisme*, and a great deale *lesse sence Irarum Cœlestium*, of the Anger of a *God* against us in the Calamities now lying upon us, then was in those very *Heathens*. O that their Dayes of Supplication may never rise up in Judgement against ours to condemne them! The *Lord* humble every Soule of us that hath not yet been humbled: (Even this alone is sufficient Cause why we should now be humbled, because in all our Dayes of Humiliation we have been unhumbled hitherto many of us:) The Lord so humble every one of us by the mighty working of

Thirdly, for Reproofe.

Inopsi Senatus auxilii humani ad Deos populum & vota convertit, lustrum conjugibus ac liberis supplicatum ire pacemq; expoſcere Deûm: omnia delubra impleri, strata passim Matres crinibus Templa verrentes veniam irarum cœlestium expoſcunt. Liv. lib. 3.

his owne bleſſed Spirit, that he may pleaſe to take notice of his own worke in us as he did here in *Joſhua*, and ſay, *Ariſe, wherefore lieſt thou upon thy face?*

I have done with *That which God tooke notice of in Joſhua.* But before I paſſe to *That which God gave notice of to Joſhua.* Let me entreat you to *take notice of ſomething in God*, from *Gods taking notice of ſomething in Joſhua*, and that is *Gods tender and gratious regard to a humbled mourning heart.* *Obſerv. 2.*

No ſooner doth *Joſhua* here humble himſelfe but God preſently takes notice of him, ſpeakes comfortably to him. *Joſhua, Get thee up, wherefore lieſt thou upon thy face? Lord* what is man that thou art thus mindfull of him? that no ſooner can a poore ſinner in humbleneſſe of ſoule caſt himſelfe to the earth, but the great God reacheth his hand from Heaven to raiſe him up againe. *Lord* what is man that thou ſhouldeſt thus magnifie him, and ſet thine heart upon him? If the glorious Majeſtie of our *God abaſe himſelfe to behold the things that are done in Heaven. Pſal.* 113.6. ô then what a Condeſcenſion is it in our *God* to behold a *Man*, a *Worme* abaſed upon earth. But *Joſhua* was no ordinary man. *Joſhua* was a *Saint*, a *Friend*, a *Son* of God. A man of ſuch rare and matchleſſe Piety as in all the thouſands of *Iſrael*, nay, in all the *World*, there was ſcarce ſuch another man. But *One* that we reade of (if *One*) in his Dayes that was to be compared to him. No wonder if when ſuch a man be humbled God takes notice of him. But will God regard the Humiliations of other *Men*, Men that are not of ſuch rare and extraordinary holineſſe, when they are humbled will God take notice of them? I will give you but two inſtances more to conſider of, for the proofe and illuſtration of this point, and judge by them.

My *firſt Inſtance* is of *Rehoboam*, who certainly was none of the beſt men: nay, as farre as we can take his *Character* by all that Scripture ſpeakes of him firſt and laſt, he was a very *bad* man. For it is ſaid of him in the 2 *Chron.* 12.1. that *he forſooke the Law of the Lord, he and all Iſrael with him.* And if you would know what was the degree and meaſure of their wickedneſſe, how farre he and his people had forſaken the Law of the Lord; looke in 1 *Kings* 14.22, 23, 24. and reade what their wickedneſſe was. *And Judah did evill in the ſight of the Lord, and they provoked him*

him to jealouſie with their ſinnes which they had committed, above all that their fathers had done. For they alſo built them high places, and images, and groves on every high hill, and under every greene tree. And there were alſo Sodomites in the land, and they did according to all the abominations of the nations which the Lord caſt out before the Children of Iſrael. Theſe ſinnes within a very few yeares after *Rehoboams* comming to the Crowne had made them ripe for the judgement of the ſword: for ſo 2 *Chron.* 12. 2. *In the fifth yeere of Rehoboam King of Judah, Shiſhak king of Egypt came up againſt Jeruſalem, becauſe they had tranſgreſſed againſt the Lord.* The terrour of this invaſion is ſuch as *Rehoboam* and his Princes cannot but humble themſelves, *Whereupon the Princes of Iſrael, and the King humbled themſelves, and they ſaid, The Lord is righteous.* ver. 6. Now doth the Lord deſpiſe their Humiliations, becauſe they had been an idolatrous, uncleane, wretched people? No *reade* and *wonder* at the goodneſſe of our *God* towards humbled ſinners, ver. 7. *And when the Lord ſaw that they humbled themſelves;* (ſo then God tooke notice of this even in theſe) *the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves,* therefore *I will not deſtroy them, but I will give them ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem, by the hand of Shiſhak.* And becauſe God would have us take good notice of this his reſpect unto their Humiliations, the holy Ghoſt mentions it againe in the 12. verſe. *And when he humbled himſelfe, the wrath of the Lord turned away from him, that he would not deſtroy him altogether: and alſo in Judah things went well.* God did not only deliver him out of his preſent danger, but proſpered all the affaires of his Kingdome in his hand; and yet certainly he (even after this his Humiliation) none of the beſt men, as we may collect from that Cenſure which after this the Lord leaves of him. ver. 14. *And he did evill, becauſe he prepared not his heart to ſeeke the Lord.*

My next Inſtance ſhall be of a *Man* who was ſo farre from having any thing of *Piety* at all in him, that he was a man of the moſt tranſcendent *Impiety* that ever any (almoſt) was. King *Ahab* is the man: Doe but remember what the holy Ghoſt ſaith of him. It is ſaid 1 *Kings* 16. 30. *That Ahab did evill in the ſight*

of the Lord, above all that were before him. and ver. 33. *he did more to provoke the Lord God of Iſrael to anger, then all the Kings of Iſrael that were before him.* and in 1 *Kings* 21. 25. *But there was none like to Ahab*, &c. None of all that went before him or came after him like to him in wickedneſſe. There were *twenty* Kings in Iſrael from the time that the ten Tribes revolted from the houſe of *David*, to the time that God removed them out of his ſight. Of theſe *twenty* Kings there was only *One* good, *Jehu*. And yet his Integritie may be doubted too. But the other *nineteen* were *all* wicked, and yet not *One* among them all to be compared to *Ahab*. *But there was none like unto Ahab.* An *Oppreſſour* he was, and a *murtherer*, and an *idolater*, and a *perſecuter* of that holy *Truth* which God had *plentifully* revealed to him by his *Prophets*, and *powerfully* confirmed to him by *miracles*, and *mercifully* ſought to endeare to him by many gratious deliverances. There were not ſuch Prophets in Iſrael in any Kings dayes as were in his: Nor ſuch miracles wrought as in his: Nor had any King more glorious Victories and Deliverances, and Providences manifeſted towards him then he had: and therefore in all likelihood he was an *obſtinate ſinner*, and as ſome thinke very neere the ſin againſt the holy Ghoſt. This is that King *Ahab* againſt whom God by his ſervant *Elijah* thunders dreadfull things, 1 *Kings* 21. 20, 21, 22, 23, 24. The very hearing whereof *ſomething* breakes the pride of his heart, ver. 27. *And it came to paſſe that when Ahab heard thoſe words, he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly.* But will *God* regard it? cares *God* for *Ahab*? Truly we ſhould have been ready to thinke, that if ſuch a wretch as *Ahab* ſhould not onely have *rent his clothes*, but have *rent his fleſh, his heart*: ſhould he not only *have faſted*, but have *ſtarved*, not only have *ſhed Teares*, but *Blood*; all this ſhould never have prevailed with *God* to *relent* any thing at all towards him; or *reverſe* one *Tittle* of the wrath denounced againſt him, we would have thought ſo; had not *God* left the contrary upon record in his holy word; to teach us, *That his thoughts are not as our thoughts, nor his wayes as our wayes.* Therefore the word of the *Lord* came to *Elijah* ſaying, *Seeſt thou how Ahab humbleth himſelf before me? becauſe Ahab humbleth himſelfe before me, I will not bring the evill in*

his

his dayes. Let all the earth now keep ſilence before the Lord; and after ſo manifeſt a proofe of *Gods* regard to Humiliation, even in an *Ahab*, let ſinfull duſt and aſhes never murmure more, nor dare to ſay, *What profit is it that we have walked mournfully before the Lord of hoſts?* Mal. 3. 14.

Application. Now what ſhall we ſay to this? Shall *England* that hath more Strugglings in her wombe then *Rebekah* had, ſay as ſhe, *If it be thus, why am I thus? If it be thus*, as we have heard, that God doth vouchſafe ſo gratious a tender regard unto the *Humiliations* of his people, *Why am I thus?* Why am I yet after ſo many *Dayes* of monethly, and other occaſionall *Humiliations*, a *Stage* of *warre*, a *Field of Blood?* Hath *God* forgotten to bee *gratious?* or hath he in anger ſhut up his *tender mercies?* Is his Mercie cleane gone, or doth his *Promiſe* faile for evermore? Hath not the Lord promiſed 2 *Chron.* 7. 14. *If my People, which is called by my Name, ſhall humble themſelves, and pray, and ſeeke my face, and turne from their evill wayes, then will I heare from Heaven, and I will forgive their ſin, and I will heale their Land.* And againe *Levit.* 26. 42, 43. &c. *If they ſhall confeſſe their iniquity, and the iniquity of their fore-fathers*, &c. *and if then their uncircumciſed heart be humbled, and they then accept the puniſhment of their iniquitie, then will I remember the Land.* Now what ſhall we ſay? hath *God* forgotten to be *gratious?* was *God* gratious not only to *Joſhua* and the *Elders* when they *humbled* themſelves; but to *Rehoboam* and his *Princes* when they *humbled* themſelves: Nay, even to *Ahab* when he *humbled* himſelfe; and will not the *Lord* be *gratious* unto us? Hath *God promiſed* that *if his people humble themſelves, and pray, and ſeek his face, he will forgive, and heale*, and *doth his Promiſe* now faile? God forbid we ſhould thus thinke or ſpeake! the *failing* is on *our part*, not on *Gods*: *we* faile in that which God hath made theſe Promiſes; and uſually beares this Tender regard unto: *We* are *not humbled*, *we* are *not humbled*; *we* are *not humbled.* After *two yeares* of *extraordinary judgements*, and *three yeares* of *extraordinary Meanes* and *Dayes* of Humiliation, we remaine an unhumbled people: where can we finde the Evidences of ſuch a Humiliation as was here in *Joſhua?* or ſuch as was in *Rehoboam?* or ſuch as was in *Ahab?* or ſuch as was in *Nineveh?*

Oh

Oh *England*, thou haſt deſtroyed thy ſelfe, thou haſt deſtroyed thy ſelfe, even with a *double deſtruction*: Thou haſt deſtroyed thy ſelfe *Once* by thy ſinnes, thy *ancient idolatries* and *perſecutions*: Thy late *Apoſtacies*, *Superſtitions*, *Oppoſitions* to the *Power of godlineſſe*, *hating to be reformed*, &c. theſe have called the *deſtroying ſword*, upon thee. Thou haſt deſtroyed thy ſelfe by theſe a *firſt time*. And a *ſecond time* thou haſt deſtroyed thy ſelfe by thy *unhumbledneſſe* and *impenitencie* under the preſent judgement; Thy *ſins began*, thy *not being humbled perfects* thy deſtruction. I am as confident as confidence it ſelfe can make me (for I have Scripture for it) that if *England* were *humbled*, *England* ſhould be *healed*. *God* would ſay unto his *ſword* that now devoures, *Returne unto thy place*, *Reſt and be ſtill*. Nay, though *All England* were not *humbled*, yet if King and *Parliament* were but *humbled*, the *Breach* between *King* and *Parliament* (yea betweene *God* and the *King*, between *God* and the *Kingdome*) ſhould be healed. *God* would be reconciled to *King*, *Parliament*, and *Kingdome*, and *God* would reconcile *King*, *Parliament* and *Kingdome* one unto another, if *King* and *Parliament* were but *humbled*: and *things ſhould yet goe Well in England*. That Example of *Rehoboam* and the *Princes of Judah* induceth me thus to thinke: Nay, if the *Parliament* were but *humbled*, if you *Lords* and *Gentlemen* were but *humbled*, I durſt promiſe that *things ſhould yet goe Well in England*. God would proſper your *Counſels*, your *Armies*, things ſhould ſucceed in all according to your minde, if you were *humbled* according to the minde of God. This ſad blow whereby God hath called you to his foot this day (even in your owne underſtandings) ſpeakes thus much, that God would have *you*, even *you* be more humbled then yet you have been; The Lord ſanctifie it, and bleſſe it, that it may produce *ſuch* and *ſuch a meaſure* of Humiliation in you, and in us all, as that for time to come our gratious God be no more enforced to uſe ſuch ſevere wayes to breake our hearts and humble us.

I come now to that which *God gave notice of to Joſhua*, in theſe words, *Iſrael hath ſinned*, *and hath alſo tranſgreſſed my Covenant*: wherein you may pleaſe to conſider, firſt, *the thing that God gives Joſhua notice of*. Secondly, the *Manner*, how God gives *Joſhua* notice of it.

The

The *thing* that *God* gives *Joſhua* notice of is *Sinne: Iſrael had ſinned.* The *Manner* of Gods giving *Joſhua* notice of it, is firſt by way of gradation. God firſt in the generall tels him, *Iſrael hath ſinned.* Then ſecondly, deſcends a little neerer to the *Nature* of the ſinne, *And they have alſo tranſgreſſed my Covenant:* And then thirdly inſtances the particular ſinne, *And they have taken of the accurſed thing, and have alſo ſtolne.* Then fourthly follow the aggravations of the ſinne, *And they have diſſembled alſo, and they have put it even amongſt their owne Stuffe.*

Or, if you pleaſe, you may conſider in the words: [1] *Gods Charge* againſt Iſrael: and [2] the *Amplification of it.* The *Charge* it ſelfe is this, *Iſrael hath ſinned.* The *Amplification* is in ſeverall particulars. *Firſt*, their ſinne was a breach of Covenant, *They have alſo tranſgreſſed my Covenant. Secondly*, this breach of Covenant was in an accurſed thing, *For they have taken of the accurſed thing. Thirdly*, this breach of Covenant in the accurſed thing it was a Theft, *And they have alſo ſtollen. Fourthly*, they have added Lying to their Theft, *They have alſo diſſembled. Fifthly*, they have ſo farre hardened themſelves in their ſinne that they thinke I will never call them to account for it; *And they have put it even among their owne ſtuffe.*

Severall Obſervations may theſe words afford us, as,

There is no ſinne ſo ſecretly committed, nor ſo cloſely carryed, but God ſeeth and knowes it.

Not one eye among the hundred thouſands of *Iſrael* had diſcovered *Achans* Theft, the conveyance was ſo cloſe; yet the eye of God ſaw it. No *darkneſſe* of *Night*, no *ſhadow* of *Death*: no *depth* of *hell*, or of the *deceitfull heart* of *Man* can cover any thing from the *All-ſeeing* eye of *God. The darkneſſe and the light to him are both alike.* Pſal. 139. 12. *Hell and deſtruction are before the Lord: how much more then the hearts of the ſonnes of men?* Prov. 15. 11. *There is not any Creature that is not manifeſt in his ſight. But all things are naked and open unto the eyes of him with whom we have to doe.* Heb. 4. 13. The ſmootheſt cloſeſt *hypocrite* doth but dance in a Net; he may deceive himſelfe, God he cannot deceive. *Our ſecret ſinnes are in the light of his countenance.* Pſal. 90. 8.

Hæc Theſis Iſrael deliquit ſic quaſi per gradum amplificatur graviter deliquit Iſrael, nam quod ſuper juſſerãũ obſervarunt, fecerũt enim nonnullas reliquas res quas perdidiſſe oportuit, & quod gravius eſt non reliquas modo fecerunt, ſed ſibi uſurparint, tum quod majus eſt flagitiũ furtiue uſurparunt ad hæc ædacia inſuper ſalere conati ſunt. Deniq́ quod malorũ eſt extremũ confirmarunt animũ rebus ſubtractis in ſuum ſuppellectilem relatis. Muſ. in loc. *Obſerv.* 3. Pſal. 139. 1, 2, 3, 4. &c. ad v. 14. τῆλε αχη λαμβάνεται. Valentia. Bucx. *Aperta.* Vulg. *Manifeſta.* Tre. *Reſupinata.* Er. *Per medium diſſecta.* Pagus. *Per Anatomiã diſſecta.* Illyric.

Applic. 1. Now would we *consider* this, this day, how might it humble us? how would it fill every heart with trembling and every face with shame, to consider that the *God With whom We have* this day *to doe* knowes all our sinnes, our *secret* sinnes, our *darknesse* sinnes, our *midnight* sinnes, our *Closet* sinnes, our *Curtaine* sinnes, our *Bosome* sinnes; *All things* are *naked* and *open* to this *God*: would we *seriously* consider this, how would it helpe to humble us for sinnes past?

2. And would we *remember* this, how might it preserve us from sinning for time to come, could we when temptations are upon us, *remember*, That when we have sinned, we cannot *hide* it from the righteous God? how would it make us *Stand in awe, and not sin?* Could men find a *vaile* to cast before the *Eyes of God*, a *Marke* to blinde the *All-seeing Eye* of *God*, a *Curtaine* that might *hide* them from the *sight* of *God*; Then might they sinne without feare. But if we can be no where, nor doe nothing but before *Gods All-seeing eye*; then again, I say, *Stand in awe, and sin not.* The Heathen could say, *Maxima debetur pueris reverentia siquid turpe paras.* — The presence of a child should keepe a man from filthinesse. There are some sinnes which he that hath not put off Man and native modestie, would be loath the eye of a Childe of five yeares old should see him in them. Might not the sight and knowledge of the great God be a more powerfull meanes of Restraint, if men would *remember* it. That *Man* that can thinke thus, If I commit this sinne, The *great God*, The Righteous *Judge* of all the world will see and know it; and yet *can dare* to sin: That man is more impudent in sinning then was *Absalom* when he spread a Tent upon the Top of the house, and went in into his Fathers wives in the sight of all Israel and of the Sunne.

Inven.

3. But especially what a Preservative would the *remembrance* of this Truth be from that detestable and too too common sin of Hypocrisie. O the thoughts of this, That there is no sinne so secret or close, but God can and will find it out! O how would it make us *in all Simplicity* and Godly *Sincerity*, *Study to approve ourselves unto God.* Abhorring to doe *Gods worke* for our owne ends, as *Jehu* did. For God will *find* it out, though men cannot;

not; and will *charge* it home, which is the next thing you may obſerve out of this part of the Text.

That where God comes once to charge ſin, he will charge it home in all the degrees and aggravations of it. So here, *Iſrael hath ſinned*, and which is worſe, *they have tranſgreſſed my Covenant*: and yet worſe, *they have even taken of the accurſed thing*: and worſer yet, *they have alſo ſtollen*: and worſe ſtill, *they have alſo diſſembled, and they have put it even among the Stuffe*. According to this forme God drawes up a *Charge* and Inditement againſt *David*, 2 *Sam.* 12. 7, 8. *Thus ſaith the Lord God of Iſrael, I anointed thee King over Iſrael, and I delivered thee out of the hand of Saul, And I gave thee thy Maſters houſe, and thy Maſters Wives into thy boſome, and gave thee the houſe of Iſrael, and the houſe of Judah, and if that had been too little, I would moreover have given unto thee ſuch and ſuch things. Wherefore haſt thou deſpiſed the Commandement of the Lord, to doe evill in his ſight? Thou haſt killed Uriah the Hittite with the ſword: and haſt taken his Wife to be thy Wife, and haſt ſlaine him with the ſword of the children of Ammon.* How ſorely doth God charge this ſinne upon his *Deareſt Favourite*, King *David* in the *depth* of its bloudy Horrour, twice telling him, *Thou haſt killed, Thou haſt ſlain.* In the *Height* of its Rebellion againſt *God, Thou haſt deſpiſed the Commandement of the Lord.* In the *fulneſſe* of that violence it offered to all the mercies of God. *I anointed thee*, and *I delivered thee*, and *I gave thee*; and wherefore haſt thou deſpiſed, &c? It may be long ere God comes to make this charge; But when he doth he will do it to purpoſe, *Pſal.* 50 21. *Theſe things haſt thou done, and I kept ſilence: and thou thoughteſt that I was altogether ſuch a one as thy ſelfe: but I will reprove thee, and ſet thy ſinnes in order before thee.*

Obſerv. 4. *Vocula* ☐ *etiam quæ ſæpius hoc loco iteratur, auxeſes continuas ſignificat, ut Hebræis quoq; videtur. Maſius. ad loc. Exaggerat cauſam quæ poterat levis videri. Pellicanus. Criſes exaggerat particula* ☐ *quæ toties repetitur. Calv.*

I proſecute the proofe of this no further. In one word, let it teach us, *if it be poſſible*, to prevent *Gods charging* ſinne upon us; which certainly if it be ſo *full* cannot but be very *dreadfull*. Now it is *poſſible*, There is a way whereby we may prevent it, and that is by charging our ſinnes home upon our ſelves. *For if We would judge our ſelves, We ſhould not be judged of the Lord*, 1 *Cor.* 11. 32. So if we would *accuſe our ſelves, indite* our ſelves, *Applic.*

we ſhould not be *accuſed, indited,* of the Lord; if we would *charge* ſin upon our ſelves, *God* would not *charge our ſinnes* upon us; if we would *remember* them, *God* would *forget* them; if we would *ſet them* this day *before our faces*, God would *caſt them* this day *behind his back:* Therefore let us *accuſe, indite, charge, judge our ſelves*, that we may be *cleared, acquitted, releaſed, abſolved* of the Lord.

But to come to ſomething that we may fix upon, *Iſrael hath ſinned*, ſaith God: both rendring the Reaſon why *Iſrael* was ſmitten, and directing *Joſhua* to what he would have done. *Iſrael hath ſinned.* Whence obſerve,

Obſerv. 5. *That God would have his People, in all the Diſaſters that befall their Armies, take notice of their owne ſinnes.*

Up, Joſhua, wherefore lyeſt thou upon thy face? What doeſt thou weeping and breaking thy heart? There is other worke for thee to doe: *Iſrael hath ſinned*, goe find out that.

You know this was that which *God* inſtructed his people in long before: that nothing ſhould ever cauſe their Armies to miſcarry but their owne ſinnes, ſo *Levit.* 26.14,17. *If you will not hearken unto me, and will not doe all theſe Commandements, I will ſet my face againſt you, and you ſhall be ſlain before your enemies:* and ver. 36. *upon them that are left alive of you, I will ſend a faintneſſe into their hearts in the land of their enemies, and the ſound of a ſhaken leaf ſhall chaſe them &c.* ſo *Deut.* 28 15,25. *If thou wilt not hearken to the voice of the Lord thy God, to doe all that I command thee, the Lord will cauſe thee to be ſmitten before thine enemies, thou ſhalt goe out one way againſt them, and flee ſeven wayes before them.* And in all experience the people of *Iſrael* found it ſo; They never were *worſted* in their battles, but when they had ſinned againſt their God. *Iſrael* from the time of their comming up out of *Egypt* had been but *once* put to the worſe before their enemies, till this *Time:* and the Story of that you have *Numb.* 14. *ult. The Amalekites came downe, and the Canaanites which dwelt in the hill, and ſmote them and diſcomfited them even unto Hormah.* But the reaſon of this you may collect from the former verſes, *Iſrael had ſinned.* And all along the whole Story of the Bible you ſhall conſtantly find it thus, when *Iſrael* was faith-

faithfull with their *God*, they ruled with their God and proſpered in their warres whitherſoever they went. Nay, even *Balaam* himſelfe could tell, that while *Iſrael* kept themſelves from ſin, God would keep them from miſchiefe in their Army. The Divell himſelfe ſhould not hurt them. *Numb.* 23. 21, 23. *He hath not beheld iniquity in Jacob, nor hath he ſeene perverſneſſe in Iſrael.* The true meaning of which Scripture (what ever ſence the *Antinomians* would put upon it in favour of their opinion, That God ſeeth no ſinne in his people) is this. That at this time when *Balaak* hired *Balaam* to *curſe Jacob* and defie Iſrael, there was no *Peccatum flagrans*, no ſin lying upon the Congregation flaming in the eye of God, or ſtinking in his Noſtrils, that might provoke his wrath againſt them, or cauſe him to ſuffer any calamity to befall them: therefore *ver.* 23. ſaith he, *Surely there is no enchantment againſt Jacob, neither is there any Divination againſt Iſrael.* No, it is in vaine for men and divels to plot miſchiefe againſt the Armies of Gods people, when there is no ſin among them to pull that miſchiefe upon them. All our *Diſaſters* of this kind they are the fruits of our owne ſinnes, and God would have us look upon them as ſo: *God would have his people in the Diſaſters that befall their Armies to take notice of their owne ſinnes.* And that,

Vide Druſ. ad diff. loc. Numer. & Ainſworth ad locum, & Weems upon the Morall *Law. part.* 1.

First, that they may hereby be preſerved from *Atheiſme*, and *Apoſtacy* from God: from thinking either that there is no God, or that the God whom they have commended their cauſe unto is a God that cannot, will not ſuccour them; a thing that the Nature of man is very ſubject to; you may remember what is ſaid of King *Ahaz*, 2 *Chron.* 28. 23. *Ahaz ſacrificed to the Gods of Damaſcus which ſmote him, and ſaid, becauſe the Gods of the Kings of Syria help them, therefore I will ſacrifice unto their Gods, that they may helpe me alſo.* There is a *Root* of this Atheiſme and Impiety in the heart of every man. And ſuch as God doth not teach to reade the cauſe of their defeats in themſelves, are ready to thinke the *enemies cauſe, Religion, God* to be the *better.* Now that his people may be preſerved from this, God will have them *know that their ſinne is the cauſe of their Diſaſters.* *Reaſon* 1.

And ſecondly, God will have them take notice of this, that

they may with the more quietneſſe ſubmit to theſe diſpenſations of God, and ſay, *The Lord is righteous.* That they may not murmure, repine, nor be too querulous at ſuch a time as this: therefore the Lord ſaith to us, as it is *Ier.* 4. 18. *Thy way and thy doings have procured this unto thee, this is thy wickedneſſe:* and as it is againe *Ezek.* 14. 23. *Ye ſhall know that I have not done without cauſe all this that I have done, ſaith the Lord.* That our hearts and mouths may juſtifie God, God will have us know that our *ſins* are the cauſe of our *Diſaſters.* It is not enough to *Take notice of the ſtroke* and *Mourne* for that: But we muſt *Take notice of the ſin,* and *mourne* for that. *Up, Ioſhua, Wherefore lyeſt thou upon thy face? Iſrael hath ſinned.*

Application. In the firſt place, This may ſerve to fill our faces this day with ſhame before the Lord; would *our God have us in all the Diſaſters that befall our Armies take notice of our owne ſinnes?* Ah Lord! when did we doe thus? Is this the firſt time that God hath frowned upon our Armies? No, no: who hath not heard of the *diſappointment* at the *Viſes*, where a glorious victory ſlipt out of our hands when we were almoſt poſſeſt of it. The loſſe of *Briſtoll*, The raiſing of the Siege at *Newarke*. I know the mention of theſe things may expoſe us to the ſcorne of our enemies; And let them ſcorne us, ſo we may give glory to our God. But have we in theſe diſaſters taken notice of our *ſinnes* as the *Cauſes* of them? Nothing leſſe. Men that are not led by Principles of Judgement and Conſcience, but by ſucceſſe; that doe not owne the cauſe for it ſelfe, they upon ſuch Providences as theſe are ready to deſert it, and take over to the enemies. And others are ready to impute it to Cowardize or careleſneſſe, or falſhood or treachery, to ſomething or other in thoſe who are the inſtruments of managing the buſineſſe, as if there were not thoſe ſinnes among us that might provoke the Lord to croſſe the endeavours of the moſt able and faithfull Inſtruments, as if we could all ſay with that Romane Emperour, *Non ſic Deos colnimus, aut ſic vivimus, ut ille nos vinceret.* We have not ſo ſerved God, nor doe we ſo live as that ſuch an enemie ſhould overcome us. We ſtill cry out of Treachery, Treachery, and accuſe others. But O how few are the men that upon ſuch occaſi-

Antoninus Philoſophus: ut refert Vulcat. Gallic. in Avtdio Caſſio.

ons

ons as these enter into their Chambers, and there between *God* and their soules inquire and say, What have I done?

Ut nemo in sese tentat descendere, Nemo? *Pers.*

The Lord hearkened and heard, but no man spake aright. No man repented him of his evill deeds, saying, What have I done? There is indeed an opinion, That Beleevers, the Children of God ought not to thinke that their sinnes have any influence into the Judgements that are upon a people. A *soule perverting*, a *Land destroying opinion* it is: The Lord preserve us from it. I am sure *David* was not of this opinion: *Lo, I have sinned, and I have done wickedly*, saith *David*, 2 *Sam.* 24. when Israel was consumed by the Pestilence, and the Spirit saith expressely 2 *Chron.* 32.25. That for the sinne of *Hezekiah*, and *for the pride of his heart came wrath upon him and upon all Jerusalem*: And yet *David* was a Beleever and a Child of God. *Hezekiah* was a Beleever and a Child of God. If *Hezekiah* to his *former pride* that brought wrath upon Jerusalem, had added this *further pride* to thinke that his sin had not at all provoked that wrath, because *He* was a *Beleever*, a *justified Person*, ô what a provocation would that have beene; The Lord deliver all his people from *such pride* of heart: it is too bad out of a slightnesse and carelessnesse of spirit not to take notice of our sinnes in our Disasters: But when this proceeds from an opinion, from a fixed Principle of Judgement and Reason. This makes it much worse.

In the second place, *Is it the will of God that his people should take notice of their sinnes in the disasters of their armies?* Then I beseech you, let us labour to doe this will of God: and as *before* I called you to take notice of the *Blow*, to be sensible of that, so let me now call you to take notice of the *sin*, and the *Lord* help us that we may be *sensible* of that. 2.

The Lord speakes to us in this Disaster as he did here to *Joshua*: *Israel hath sinned*. But who shall give us a particular discovery of the sinne or sinnes that are the cause of this Disaster? we cannot goe and as *Joshua* did here, or as *Saul* did, 1 *Sam.* 14.38. cast the lot that we may know and see where this sinne hath been. *Who is the prudent man that knoweth this, and who is he*

to

to whom the mouth of the Lord hath ſpoken, that he may declare it, for what the land periſheth? Jer.9.12. Oh that we could diſcover it. It is a *Diſcovery* that might more advantage *England* then the *Diſcovery* of as much Treaſure as is in both the *Indies*. It might be the ſaving of the reſt of our *Armies*, of the *Cauſe*, and therein of *All*. What may we think the ſinne, the cauſe of this Diſaſter to be? I will tell you what we may not thinke it to be. We *may not*, we *muſt not* thinke that there is *ſinne* in the foundation of the Action. That the *Ground* and cauſe of the *Warre* is unjuſt and *ſinfull*, becauſe of this *Diſaſter:* no more then *Ioſhua's* here, or the *Benjamites*, *Judg.*20. no though God ſhould frowne yet further upon us, and breake us with breach upon breach. We muſt yet ſay as the Church, *Pſal.*44.17,18,19. *All this is come upon us; yet have We not forgotten thee, nor dealt falſly in thy Covenant. Our heart is not turned back: neither have our ſteps declined from thy way. Though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of Death.* Never repent that we have imbarqued our ſelves in the quarrell; for the ſinne lies not in the cauſe it ſelfe. But where then? I profeſſe ſincerely I cannot tell you where: if I could I durſt not be ſo unfaithfull to *God*, to *your ſoules*, to the *Kingdome*, as to conceale it: All that I can ſay is, That as God in this his Providence hath frowned upon not *onely our Armies*, but the *Parliament*, the *City*, and the *Whole Well-affected* Party both *Miniſters* and *People*, ſo *All have ſinned:* and poſſibly all our ſinnes have an influence into this calamity that is now upon us. And therefore let *All* of us, *Parliament-men*, *Commanders*, *Souldiers*, *Citizens*, *Miniſters*, *People*, All of us, ô let us ſearch our ſelves, and enquire in our ſeverall Orbes and Activities what our wayes have been, that ſo, if poſſible, we may find out what and where this ſinne is.

There is a ſpirit in man which is as the Candle of the Lord ſearching the innermoſt parts of the belly, *Prov.* 20. 27. that conſulted with will diſcover hidden things. Now therefore every one of you conſult your owne ſpirits.

And firſt, *you that are Members of the Honourable Houſes of Parliament* (for I muſt ſpeake to *you*; *God* and your ſelves have called

called me hither this day, to what end if not to ſpeake *to you.*) Oh how doe I feare leaſt ſome *ſinnes of yours* may have a great influence into this *Diſaſter* that is now upon us; This I am ſure of, *Parliament ſinnes*, and ſinnes of *Parliament men* are great *Provocations*. Looke *how much honour God* hath put upon *every One* of *you* ſingly more then upon *others* of your Ranke that are *not Members* of this *Honourable* Body; and looke how *much more honour* God hath put upon you *joyntly* as a *Parliament* more then upon other *Parliaments*, ſo much the *greater* is your *Engagement* unto *God*; and if *you ſinne* it is *ſo much* the *greater* Provocation: ô that you would ever remember it, Was there ever *Parliament* that had ſo many *Prayers, Deliverances, Wonders* waiting upon it as *you?* Was there ever *Parliament* that had *God ſo neere unto them in all things?* ô *ſuch a Parliament* ſhould as (*Ceſar* ſaid ſometimes of his wife) be free not only *à culpâ, ſed & à ſuſpitione.* In the *Name of Ieſus Chriſt*, whoſe Miniſter I am, and to whom I muſt give account of the diſcharge of this dayes ſervice, I beſeech you (Right Honourable) let this hand of God, (under which you are met to *humble* your ſelves this day,) cauſe every one of you ſeriouſly and impartially to review your wayes (not as men but as Parliament-men) commune every one with your owne hearts and ſay, *What have I done?* How have I diſcharged the truſt that *God* and *man* have committed to me? ô remember God and man have entruſted you with that which is *deareſt* to them both. God hath entruſted you with his *Goſpell*, with his *Glory*, with the affaires of the *Kingdome of his Sonne*, with the welfare of that *Church which he hath purchaſed with his owne Bloud.* Men have entruſted you with their *Eſtates, Liberties, Lives*: ô that theſe things were written upon the wals of the Houſes where you daily ſit: as over the gate of the Senate houſe in Rome was written, *Ne quid Reſpublica detrimenti capiat.* Let the Commonwealth receive no dammage. But your care muſt be not only for Common-wealth, but for the Church and Religion to; both are committed to your *Truſt*. But ô that you would inquire this day how you have diſcharged this Truſt. Every man reflect upon himſelfe and ſay, Am I the man that have been cold

and lukewarme in matters of Religion, that have retarded buſineſſes of Reformation. That have ſaid, *It is not yet time to Build the Lords houſe.* If we ſettle any thing in matters of Religion, we ſhall be looſers by it? Am I the man that am afraid to heare of *Government* or *Diſcipline*, leſt it ſhould give checke to ſome luſt or opinion of mine? Am I the man that have made uſe of the Power and Intereſt God hath given me in Parliament, *to turne aſide the right of a man, to ſubvert a man in his cauſe*; to oppreſſe the righteous cauſe of an enemie, or advance the unrighteous cauſe of a friend: To obſtruct or pervert that courſe of ſtrict and impartiall Juſtice, which God and man call for the execution of? Am I the man that have driven my owne deſignes in publike ſervice; that have made it my worke *to ſeeke great things for my ſelfe*, at ſuch a time as this, when *God* ſeemes to be *taking down what he had built up, and plucking up what he had planted, and ſhouldeſt thou ſeek great things for thy ſelfe?* Jer. 45. Am I the man, &c? Pardon me, Beloved, if I mention theſe particulars: your very friends that *Love you, Honour you, Pray for you*, that have it in their hearts *to live and to dye with you*, cannot but mourn to ſee your proceedings in *Religion* and *Juſtice* ſo fore-ſlowed, though where the fault is, we know not. O that you would enquire among your ſelves this day. Again and againe in the bowels of *Jeſus Chriſt*, I humbly beſeech you, *Search, Search and try your wayes*. O if there ſhould be any *corruption*, any *perverſneſſe*, any *rottenneſſe*, any *ſelfe-end*, any ungodly *deſigne* in any of *you*, God will *ſearch* it out, if you will not: your *ſin* will *find out you*, if *you* will not *find out it*. I ſay unto you from *God* as *Moſes* did to thoſe of Iſrael. *Numb.* 32. 23. *Be ſure your ſin will find you out.* And remember, I beſeech you, what the Spirit of God ſaith, *Eccleſ.* 9. 18. *Wiſedome is better then Weapons of warre, but one ſinner deſtroyeth much good.* The *Wiſedome* of a Parliament is *better then the Weapons* of an Army, and may doe *much good*; but *one ſinner* may deſtroy it all, and may make the *Counſels* of a Parliament, and the *Weapons of warre* in the hand of the gallanteſt *Army* in the world miſcarry. *Did not Achan the ſonne of Zerah commit a treſpaſſe in the accurſed thing, and wrath fell on all the Congregation of Iſrael? and that man periſhed*

ſhed not alone in his iniquitie. Joſh. 22. 20. ô Better thou hadſt never knowne *Parliament*, then to ſit in *Parliament*, and by thy *ſin* deſtroy all the good that a *Poore Bleeding Kingdome*, that THREE *Poore Bleeding Kingdomes* might reape by it.

Were I to ſpeake to our *Souldiery* this day, I would be as earneſt with them that they would ſearch themſelves. I would turn them to that Scripture *Deut.* 23. 9. *When thine hoſt goeth forth againſt thine enemy, then keepe thee from every wicked thing. For* (ver. 14.) *the Lord thy God walketh in the midſt of thy Camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no uncleane thing in thee, and turne away from thee.* I would aske our Souldiers how they have kept this *Commandement of the Lord.* I would ſay to them as the Prophet *Oded* did to the Army of Iſrael: 2 *Chron.* 28. 10. *Are there not with you even with you ſinnes againſt the Lord your God.* Nay, I would dare to ſay, *There are.* And therfore in the Name of Jeſus Chriſt would charge them every one to conſult their own Conſciences, and ſay, What have I done? Is it my drunkenneſſe, or my blaſphemy, my uncleanneſſe, my rapine, my violence, my oppreſſing the *Godly* and well-affected party, for whom I pretend to fight: (theſe Peſts our Armies are too full of) is it my &c. that is the cauſe of this *Diſpleaſure*, this *diſaſter?*

Yea, I would ſpeake to our *Commanders*, and bid them ſay to their owne hearts, Is it my *doing the worke of the Lord negligently*, Jer. 48. 10. is it my height of ſpirit, my ambition, my ſtanding upon *Punctilio's*, my preferring my own intereſt and honour before the good of an *Army*, of a *Kingdome*, &c. ô that men of *brave Heroicke* ſpirits, *Chriſtians* ſhould not be able to *deny themſelves* in point of *honour* or *intereſt*, or perſonall *wrong* or *difference*, for a *Publike good*, as much as heathens. How *memorable* is that of *Themiſtocles* and *Ariſtides*, who forgetting old grudges and injuries could in a time of *common danger* joyne their Counſels and forces together againſt *the common enemy*. It is time now, ſaith *Ariſtides*, to lay by other *contentions*, and *contend* now who ſhould do moſt good to his Native Country. But of all, the ſpirit of that Romane *Fabius* juſtly called *Maximus* was moſt admirable, who being advanced to a place of

ἡμῖας ταυτὸ ζειν χρεὼν ὄντι τῷ ἀλλῳ χαιρω ἢ ἐν τῷ ϗ πρὸς τὸν ἀντιτεθ ἡμῖν πλὴν ἀγαθὰ τὴν πατρίδι ἐργάσε). *Herodot. in Uran.*

highest dignitie and command, to be *Dictator* of the City of *Rome*, (an office of absolute and unlimited Power) met with the most unworthy and undeserved affronts and discouragements, and overcame them with the greatest *constancy* to his *employments* and *counsels* and *faithfulnesse* to his *Cause* and *country* that ever (almost) man did. *Minutius* the master of the horse (the next man in command to himselfe,) first clancularly traducing him in the army for a heavy slothfull man, a man of no courage or activity, only because he was not so precipitate and rash to put all to a push as he would have him. Then after daring publikely in the head of the Army to declaime against him, and make a speech tending to no other end but to put the army into a mutiny. In Rome the people are filled with *prejudice* against him by letters and rumours from the Army. *Metilius* one of the Tribunes of the people makes a bitter invective against him in a solemne and publike audience. The Senate (the Parliament as it were) of Rome whereof himselfe was a member will scarce heare him with patience make his own defence. In conclusion things are brought to that passe, that the *Dictator* is *tantùm non*, put out of office. But contrary to all former President they make a Law that *Minutius* shall have equall command with him, and the supreme command to be equally shared between them both. Accordingly the Legions are divided, *Fabius* hath one halfe and *Minutius* the *other* horse and foot. Some man (nay, almost any man) would have flung downe his sword, abandoned the service, let such an *indiscreet*, such an *ingrate* people sinke or swimme. But saith the Historian, *qua animi gravitate criminantes se ad populum tuleràt eadem & populi in se sævientis injuriam tulit.* Nay, within a little while after when *Minutius* and the party under his command had like to have been all cut off by *Hannibal*, he (not listening to what *Envy*, or what *Revenge* might dictate to him) came in to their relieve presently, and not only rescued them, but by that courtesie reduced *Minutius* to his obedience again; the man is as willing to resigne his command as ever he was ambitious to take it up. Truly these glorious sparklings of something *humano majus*, even in heathens, of *self-deniall*, of *faithfulnesse*, of *Zeale for a publike*

Liv. li. 22. c. 12.

Cap. 14.

Cap. 25.

Cap. 27.

publike good, ſwallowing up all other intereſts of *Factiõ*, *Honour*, *Priority*, *Power*. Theſe things even in *heathens*, make me *bluſh*, *wonder*, *tremble*. *Si faciunt hoc Ethnici ut fama ſua nomen extendant, quid agendum eſt Chriſtianis ut in cœleſti ſibi gloriâ ſedes acquirant?* If *Heathens* will doe thus much for a *Bubble* of *vaine-glory* upon *Earth*: what ſhould *Chriſtians* doe for a *Crowne* of *Glory* in Heaven? *Dam.*

Or were I to ſpeake this day to the Miniſtry of *England* that are rightly affected to the glory of *God* and the *Publike good*: I would intreat them to conſider with me, whether we may not feare that ſome of our former ſins in the matter of Gods Day and Worſhip may at this time come in remembrance before the Lord (eſpecially ſeeing we have been no more humbled for them?) and whether our preſent diviſions and diſſentions, and the undue managing of them may not have an influence into our preſent calamities? I remember in the beginning of the firſt Reformation there fell an unhappy difference between *Luther* and *Zuinglius*, and their followers, which was managed with a great deale of bitterneſſe, and remaines to this day uncompoſed. And both parties ſmarted under the ſword of the common enemy the longer, it is probable for their diſagreement among themſelves. The Lord grant it fall not out ſo to us. O that we could all of us both Miniſters and people remember that vehement obteſtation of the Apoſtle *Paul*, 1 Cor. 1.10. *Now I beſeech you brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeake the ſame thing, and that there be no diviſions among you, but that you be perfectly joyned together in the ſame mind, and in the ſame judgement.* Oh that at leaſt the advantage that redounds to our enemies and diſadvantage to our ſelves from theſe our differences, might compoſe them for us. And that we would imitate *Baſil* and *Euſebius*, who perceiving the common adverſary the *Arrians*, to improve a difference which was between them to the prejudice of the Orthodox Churches, were ſoon reconciled: and imployed their united ſtrengths againſt thoſe enemies. But I digreſſe too farre: to returne therefore to my preſent Auditory.

You that ſtand here before the Lord this day (Men and Bre-

thren) I beſeech you every one aske your owne Conſciences, and ſay, *What have I done?* what ſinne is it of mine that hath awakened this hand of God againſt us?

Is it my unſenſibleneſſe of the indignation of the Lord in this civill deſtructive warre? Is it my pride, my luxurie, my eating fleſh, my drinking wine, my clothing my ſelfe with ſcarlet, my walking with an out-ſtretched neck at ſuch a time as this, when the Lord cals to weeping, and mourning, and baldneſſe, and girding with ſackcloth every day? Beleeve it, brethren, it is a great provocation in the eyes of our *God* to behold ſo much bravery and joviality as he ſees every day in this great Citie at ſuch a time as this, when he is making his ſword drunke with the bloud of our ſlaine. There are three Texts of Scripture, Oh that all the children of pride and vanity would but ſtudie them, *Ezek.* 21.9.10. *A ſword, a ſword it is ſharpened, and alſo fourbiſhed. It is ſharpened to make a ſore ſlaughter; it is fourbiſhed, that it may glitter: ſhould we then make mirth?* Iſai. 22. 12, 13. *And in that day did the Lord God of hoſts call to weeping and to mourning, and to baldneſſe and to girding with ſackcloth. And behold, joy and gladneſſe, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine.* Iſai. 3.16-25,26. *Moreover, the Lord ſaith, Becauſe the daughters of Zion are haughtie, and walke with ſtretched forth neckes, and wanton eyes, walking and mincing as they goe, and making a tinkling with their feet. Therefore thy men ſhall fall by the ſword and thy mighty in the warre. And her gates ſhall lament and mourne, and ſhe being deſolate ſhall ſit upon the ground.* Little doe our *Ladies* thinke that their Gallantry (which that third of *Iſaiah* gives an Inventory of) may make *our mighty men fall in the warre*, and our ſtrongeſt Cities ſit upon the ground.

But, ſay againe: Is it my truſting to an arme of fleſh, my putting confidence in the Gallantry of our Army (and ah Lord! in this thing, the Lord be mercifull to us, who almoſt can plead *Not guilty*) that hath made this Arme of fleſh to wither? Is it my neglect of Prayer? Am I the man that when I heard our Army was in ſtreights; nay, when his *Excellencie* ſent to deſire Prayers, my wretched heart would not lift up *one Prayer*: Nay, if it were to doe again, if *One Prayer* would *ſave the Army*, *ſave*

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the Kingdome, I could not doe it? Am I the man that have with those perverse *Israelites* despised the *pleasant Land*, the *Land of desires*, as it is *Psal.* 106. 24. When *Israel* was in *Egypt* there was nothing they desired more then the Land of *Canaan*; when they were come out of *Egypt*, and were upon the borders of that Land, then they despised it, and wished themselves in *Egypt* againe. ô that it were not so with us: It is not long since a *Parliament*, an *Assembly of Godly Divines*, the *Reformation* of the *Church* in *Doctrine*, *Worship*, and *Discipline* was the desire of all the well-affected in the Nation. But now the *Parliament*—the *Assembly of Divines* despised. The *Reformation* (which we are now even upon the borders of) in *Doctrine*, *Worship*, *Discipline*, despised. Men wish themselves in *Egypt* againe. And had rather be under *Prelaticall Bondage* then under a *Government* most conforme to the Word, and to the Government of other *Reformed Churches*. *No Reformation* of Religion now: now nothing will satisfie *some* but a *Toleration of all Religions* and *all Opinions*. *Church Government*, *Discipline* is to some a *fiction*, to others *Tyranny* and *Persecution*. Ah Brethren this is a Provocation, and will be a Provocation, for this *God may turne us into the Wilderesse againe*.

It were an endlesse taske to enumerate the rest of the particular sins that possibly the people of this City and this Kingdome may be guilty of: and that *God* may have his *Eye* and *Hand* upon in this *Rebuke* that he hath given us. And therefore I must not prosecute this any further. Only againe, I beseech you all, *Lords*, *Gentlemen*, *Souldiers*, *Ministers*, *Men*, *Women*, Every one of you say to your selves, *Sure we have sinned*. *Israel hath sinned*; and every one of you aske your owne Consciences, saying, *What have I done?* And let us all in the feare of *God* make it one part of this dayes Supplications, that *God* would please to shew us where this sinne is, and say with *Job*, Chap. 10. 2. *Shew us wherefore thou contendest with us*.

And if you please to take but one view more of the Text, *God* may please to shew us something more then we yet see. *Israel hath sinned*, (saith the Lord) *and they have also transgressed my Covenant*: wherein the *Lord* lets *Joshua* understand, that as *sin*

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in generall, so in particular *breach of Covenant* was the cause of the disaster, *Israel hath sinned, and they have also transgressed my Covenant*. Whence I commend this to your observation;

Observ. *That the violation of the Covenant of God is such a sinne as will make Israel turne their backs before their Enemies.*

I doe not intend a large discourse about *violation of Covenant*, to set out the odious & provoking nature of that sin. I shall only briefly doe two things. First, I shall shew how a Covenant may be called the Covenant of God. Secondly, I shall proove that the breach of any Covenant that may be so called, is such a sinne as will make *Israel* turne their backs before their Enemies. For the first of these; How a *Covenant* may be called a *Covenant of God*. For of *such a Covenant* the Text speakes; *They have transgressed* My *Covenant*: and so the Doctrine, *the violation of the Covenant* of God, &c. Now a Covenant may be said to be a Covenant of God, two wayes. 1 Either *per modum obligationis* 1 or 2. *Per modum attestationis*.

First, *per modum obligationis*, when we do directly and immediately ingage and bind our selves unto God, when God is the *Party* covenanted with, as in our *Sacramentall* Covenants, and in all Covenants *purely Religious* both for matter and manner.

Or else a Covenant may be said to be the Covenant of God, *per modum attestationis*, when a Covenant (though made betweene two equall parties) is yet made in the *Name of God*, and in the *Sight of God*; *God* is called to be a *witnesse to it*, and an *avenger of the Breach of it*. So in that Covenant that *Laban* made betweene himselfe and *Iacob*. *Gen.* 31. 44. *Come let us make a Covenant, I and thou*, and marke what he saith after this Covenant, *ver.* 50. *God is a witnesse betweene me and thee*: Such a *Covenant* as this, wherein the *Obligation* is unto *Man*, made in the *Name* of *God*, *God* counts his *owne*, no lesse then a *Covenant*, the *Obligation* whereof is immediately to *himselfe*: so you find *Ezek.* 17. the Covenant which the *King of Iudah* had made with the *King of Babylon*, God calls *his Oath* and *his Covenant*, *ver.* 19. *Mine Oath that he hath dispised, and my Covenant that he hath broken, even it will I recompense upon his head.* Now the

the Doctrine comprehends both these, and tels us *that the violation of the Covenant* of God, (that is of a Covenant either made directly and immediately with God; or made with others in the name and in the sight of God) *is such a sin*, as will make *Israel turne their back before their Enemies.*

For the proofe of this (which is the second thing I have to doe) besides the Text before us, I shall onely bring a Text or two, looke in the 78. *Psal. ver.* 9. 10. you shall reade there, *the children of Ephraim being harnessed, and carrying bowes, turned back in the day of battell: They kept not the Covenant of God.* The *Children of Ephraim* were daring men, *courragious men, mighty men of valour:* for so we reade of them in Scripture. The *children of Ephraim, being Armed*, that is with *defensive Armes:* it may be as compleatly armed as that gyant of Gath, that had a helmet of brasse, and a shield of brasse and greaves of brasse; *Armed* they were: and *carrying bowes:* furnished with *offensive armes* that could *eminus ferire*, reach their Enemies at the best advantage at distance. *The children of Ephraim being* thus *armed and carrying bowes*, turned back in the day of *battle*; what ayled thee *ô Ephraim* that thou wert affraid? what ayled thee *ô Ephraim* that thou fleddest backward? *They kept not the Covenant of God.* There, there's the reason, had *they kept the Covenant of God, God* would have *kept them*; but they *kept not the Covenant of God*, and therefore it was not their *Bow* nor *Harnesse* that could *keepe them: being armed, and carrying bowes they turned back in the day of Battle: They kept not the Covenant of God.*

So *Ezek.* 17. 11. *Iehoiakim* King of *Iudah* had made a *Covenant* with the King of *Babylon* to be his Tributary, afterwards repents him; *breakes* his *Covenant* with the King of *Babylon*, sends to *Egypt for horses and much people, and a mighty Army.* Now saith *God, shall he prosper? shall he escape that doth these things? shall he breake Covenant and be delivered? vers.* 15. No: *Pharoah* and all his mighty *Army* shall doe him no good: *They shall all fall by the sword, and they that remaine of him shall be scattered towards all winds, ver.* 21. His *breach of Covenant* shall *breake his army*, were it never so mighty, and make it be as

duſt before the winds, So *Ier.* 34. The Princes and people of *Iudah* had made a *Covenant, (ver.* 15.) *that at the end of ſeven yeeres they would every man let his brother an Hebrew that had bin ſould unto him go free*, according to the law of God in that caſe, *Exod.* 21. 2. *Deut.* 15. 12. yet afterwards they violated this *Covenant*, and cauſed their ſervants whom they had ſet free, to returne againe to their ſervice: therefore *thus ſaith the Lord, ver.* 18. *I will give the men that have tranſgreſſed my Covenant, which have not performed the words of the Covenant which they had made before me, when they cut the calfe in twaine, and paſſed betweene the parts thereof. I will even give them into the hand of their Enemies, and into the hand of them that ſeeke their life.* See the proper puniſhment of breach of Covenant, is giving up to the luſt and will of blood-thirſty Enemies.

To theſe ſtories recorded in *Sacred writ*, I ſhall adde but one of latter times, the memorable ſtory of the famous battle of *Varna*, fought *Nov.* 10. 1444. between *Amarath* the ſixt, Emperour of the Turkes, and *Vladiſlaus* King of *Hungarie*, one of the gallanteſt Souldiers the Chriſtiã world thẽ had: which *Vladiſlaus* having made a ſolemne League or Covenant of peace, with the Turke, was afterwards perſwaded by *Iulian* the Popes Legate to violate that League, and make warre upon the borders of the Turkiſh Territories; whereupon the Turke rayſeth a mighty Army, takes the field: they joyne battell, the firſt Skirmiſhes ſeeme to promiſe victory to the Chriſtians; the Turkes were even almoſt put to flight: when *Amarath* plucks out of his boſome the writing, wherein the late League was comprehended, and holding it aloft in his hand, with eyes caſt up to Heaven, ſaith thus; *Behold thou crucified Chriſt, this is the League thy people in thy name made with mee, and now have violated without cauſe: If thou be a God, as they ſay thou art, ſhew thy power, and powre out thy wrath upon this perjured people. Dictum, factum*, God did juſtice upon the *Appeale* of an Enemy a Turke, who in his very appeale ſpake Blaſphemy: yet God will doe him Iuſtice; preſently the battel turnes, and it prooved a very bloody fatall day to the Chriſtian Army; the King and many of their chiefe Commanders ſlaine, the whole army routed, a great

Annalet Sileſiorum. Chron. Carion. Lib. 5.

Knollt his Turkiſh hiſtory.

great part of that Country loſt; nothing the cauſe of all this, more then breach of Covenant. *The Violation of the Covenant of God is ſuch a ſinne as will bring diſaſter upon any Army under Heaven.*

Now to apply this to our ſelves.

I am ſure you have not forgotten, for it is not yet a full yeare ſince you did with your hands lifted up to the moſt high, *even in this place*, Sweare a SOLEMNE LEAGUE AND COVENANT, in a moſt *ſolemne and religious manner*. I may ſay to you, as *Ioſhua* did unto the people, when they had renewed their *Covenant* with God, *Ioſhua* 24. 27. *Behold theſe ſtones are a witneſſe unto you*, that you have made *a Solemne Covenant with God*, as ever people made. Sure you have not forgotten it. I am ſure *God hath not*; God remembreth it, God hath *remembred it in mercy* all this yeare hitherto: and now God ſeemes to begin to *remember it in Iudgement*. Me thinkes this ſtroake of God upon us *ſo neere that time Twelve-moneth*, wherein we tooke the *Covenant*, ſeemes to ſpeake as if God intended once a yeare to require an account of this Covenant at the hand of *England*. & that we could call our ſelves to account this day. *The Iewes have a proverbe, Non eſt pœna ſuper Iſraelem in qua non ſit uncia vituli.* There is no puniſhment upon Iſrael, in which there is not one ounce of the Golden Calfe, meaning thus; That was ſuch a tranſgreſſion, as it is in Gods remembrance, every time he plagues them, and hath ſome influence into every calamity that falls upon them. In like manner we may ſay, *Non eſt pœna ſuper Angliam in qua non ſit uncia Fœderis. We fall under no* puniſhment, but there is an ounce of our Covenant in it. I beſeech you pleaſe to review a little, ſome of the chiefe Articles of that Covenant, and ſee how we have obſerved it. *Applic.*

In the firſt, we engage our ſelves *ſincerely, really and conſtantly to endeavour the Reformation of Religion in England and Ireland, in Doctrine, Worſhip, Diſcipline and Government, according to the Word of God, and the Patterne of the beſt Reformed Churches.* A bleſſed and glorious *Worke*, which as it hath the *firſt place* in our *Covenant*, ſo challengeth and deſerveth the *firſt* and *chiefe* in *our hearts*. But what hath been done in this great work ſince the

Covenant was taken? It is that *God* and *man* enquire after: What hath the *Assembly* done? what hath the *Parliament* done in the *Reformation* of Religion? When will some Order be setled for the Worship of God? When will the Government of the Church be establisshed according to the Word of God? I feare, God takes it very grievously, that since we have made a Covenãt for Reformation, we have spent now a year, & done so litle in it.

6. We have covenanted *in like manner, Without respect of Persons,* to endeavour the Extirpation of *Popery, Prelacy, Superstition, Schisme, Prophannesse, and what ever shall be found contrary to sound Doctrine and the Power of Godlinesse.* And blessed be God for the extirpation of Popery, Prelacie and Superstition, much hath bin done. But (I know not by what unhappinesse it is, but) so it is that this last yeare since we all covenanted to endeavour to our utmost (*Without respect of Persons*) to endeavour the extirpation of *Heresie* and *Schisme*; Heresie and Schisme have encreased upon us more then ever. We are grown beyond Arminianisme, Brownisme, Anabaptisme, we are come (I meane many among us) to down-right Libertinisme. There are two opinions, which if encouraged, (& they are encouraged, if connived at) will open a door to *Turcisme, Iudaisme, Atheisme, Polytheisme,* any monster of opinion. The one is, That every man is to be left to the Liberty of his own Religion, an opinion contended for by the *bloudy tenets, John Baptist, Liberty of Cõscience,* and the like Pamphlets: An opinion most pernicious and destructive, as to the souls of men, so to the Common-weale of the Kingdome. *Libertas illa quidlibet credendi* (saith *Gerhard*) *nihil aliud est quam libertas errandi, &c. That Liberty of beleeving what men will* (or of holding what faith they please) *is no other then a Liberty of erring, and of erring in a matter that concernes the Eternall Salvation of the Soule, Wherein to erre cannot but be most dangerous and destructive; and therefore* (saith he) *as it cannot be safe for sheep to be left alone to Wander in mountaines and deserts, and graze in What pastures they please: Left they fall upon some unwholesome herb, or become a prey to the Wolfe: And as it cannot be safe to leave a Ship to it selfe to be driven by the Windes and Waves Without any guide or Steerage, left it dash it selfe against the*

Gerhard. loc. com. de Magistratu. § 199.

the Rockes: So it cannot be safe for Magistrates to leave people to a Liberty of being of what Faith and what Religion they please; Left being carried away from the true Faith and Religion, they become a prey to destruction. Nor is any thing almost more destructive to a State or Common-weale. *Precipuum Concordiæ vinculum est Religionis similitudo & de cultibus Divinis Consensio. Likenesse of Religion, and agreement in the Worship of God is the strongest Bond of Concord. Nor is there any thing that doth more unite the Mindes of men then the same opinions of God, and Communion in sacred things. On the contrary, Diversity of Religion dis-joynts and distracts the minds of men, and is the Seminary of perpetuall hatreds, jealousies, seditions, warres, if any thing in the world be, and in a little time, either a Schisme in the State begets a Schisme in the Church, or a Schisme in the Church begets a Schisme in the State. That is, either Religion and the Church is prejudiced by Civill Contentions, or Church controversies and disputes about opinions breake out into cruell warres. Men will at last take up swords and speares in stead of Pens: and defend by Armes what they cannot doe by Arguments.* Nor doe we want *Examples* that tell us, that Bella sacra *are managed with more enraged mindes then common warres are.* For (as another saith) *Constat nullas esse atrociora odia, &c. It is apparent that no hatred is so cruell, no dissention so bitter, as that which ariseth from difference in Religion. For such is the Power of Religion, that it possesseth the whole man, and if once it degenerate into superstition, doth so enflame mens minds against those of the contrary party, as they not only hate them, but are even mad against them, &c.* And the more we have been sometimes *united* in Religion and the wayes of God, the greater will the mischiefe be that this *Diversity*, shall I say, or *Universality* of Religions and opinions pleaded for by some will lay us under. For *Odia acerbiora & immortalia inter eos existere solent qui in fide & Religione conjunctissimis animis fuere, &c. The bitterest and most immortall hatred is usually betweene those that have sometimes been of the most concordant mindes in Faith and Religion; and afterwards begin to differ: for nothing doth more alienate the mindes of men* quam similis vel dispar Religio.

Duchole in Chronol.

Quod à nobis avertat Deus!

Gualth. in Luc. cap. 10.

Philip. Camer. in oper. sacris. cap. 92.

Once for all, it is the *Preservation* and *Reformation* of *Religion*

which you have *covenanted* to endeavour, and not a *Liberty of opinion*, that will consist with neither. It is the *Extirpation* of *Heresie* and *Schisme* that you have covenanted: which if to be connived at, why doth *the Apostle Paul reprove the Corinthians for their Schismes so much?* and why doth *our Lord Jesus commend the Angel of the Church of Ephesus for trying those which said they were Apostles, and were not?* And why is the *Angel of the Church of Thyatira reproved for suffering that Woman Jezabel, Who called her selfe a Prophetesse, to teach and seduce.* If once we come to this that any man be suffered to teach what he pleaseth, to seduce whom he lists, to be of what Faith, or Religion seemes good in his owne eyes, *farewell Covenant, farewell Reformed Religion, farewell the Peace and Glory of England.* If that day once come. But you (Right Honourable) I hope better things of you, though I thus speake. I hope while you live and sit in Parliament this shall never be. *Fieri nec solet nec potest, ut quis Deum sincerè & ex toto corde diligat, qui diversas Religiones simul fovere desiderat: certissimum enim est neutram credere qui contrarias admittit.* It is not usuall, nay, it is not possible that they which love God sincerely should desire to cherish differing Religions: for it is most certain, he that admits contrary Religions beleeves neither of them.

Greg. Tholosan. de Repub. lib. 8.

There is a second dangerous opinion (give me leave in the name not only of all the Ministers of Christ in *England*, but of all the Ministers that Christ hath in the world to complaine of it, it is this) *That there is no* Jus Divinum *upon the Calling of the Ministry.* To this purpose there was a Pamphlet lately put forth, bearing the Name of the *compassionate Samaritane*, that under pretence of pouring Wine and Oyle upon the wounded Anabaptists, (as he fancies them) poures the venome of Dragons and the gall of Aspes not only upon the *Assembly* (who yet are to no other end an *Assembly* then that they may be serviceable to God and you in the things of *Jesus Christ*) not onely upon the Ministry of the Church of *England*, for then I had held my peace at this time; but upon the whole Ministry of Christ through the world; and would make that *Sacred* and *Tremend* Function to be as meere an *Imposture*, as *any mystery of iniquity*,

as

as *arrant a juggle* as the *Papacie* it selfe. I shall not need tell you what Anvill this was forged upon, nor that the Principles of Anabaptisme are as destructive to the *Magistracie* as they are to the *Ministery*. All that I say is this, the Lord make you *mindfull of your Covenant*, and wise and able to apply apt and seasonable *Remedies* to these growing evils before they be incurable.

We have *covenanted* against *Prophannesse* too. But what hath *beene done* against it? True it is you have made pious *Ordinances* for the *strict Observation of the Lords Day, and dayes of solemne Humiliation*. But for want of a strict course prescribed, for the bringing of such as shall yet dare to profane these dayes to severe and exemplary punishment, not onely in the *Countrey*, but here in the *Citie*, and before your eyes, *Sabbaths* and *Fasts* are as much contemned as ever. It would be worthy of your second thoughts, what further course to take for the better sanctifying of those Dayes. As also for the stopping of that *Rage* of all *manner of prophannesse* that in these *loose* and *arbitrary* times breakes in as a flood upon us: and no wonder; *Perverse opinions*, and *perverse manners* alwayes walke hand in hand together. *Omnibus seculis Doctrinæ cœlestis corruptionem comitatur publicorum morum corruptela: quæ tandem Regnis ultima fata attrahit*. Common corruption of manners hath ever attended corruption of Doctrine; and this at length brings desolation upon a Kingdome. We live in a *strange* age for *licentiousnesse of opinion*, and as *strange* for licentiousnesse *of living*; There was a thing done not many dayes since, not farre from this place, I think the like was hardly ever done before in *England*, or in the Christian world, I meane that *scandalous abominable* —— I know not what to call it, I doubt not but you know what I meane; how farre your wisdomes will thinke fit to take notice of it, and enquire after it, I know not. But certainly it was such an *affront* to the *Justice of God*, such a *dare* to the *power of his wrath* now burning against us; such a *scorne* to the whole *Nobility, Gentry*, and *Parliament* of *England*, as both your *owne Honour* and *Gods* call upon you to shew your just indignation against it: Had some young Gallants in *Rome* (while heathen) played such a Trick the *Censores morum* would have at least degraded them.

Bu. bel. in Chronol.

We

3. We have *Covenanted, to bring Incendiaries, Malignants and evill instruments to punishment.* Since this Covenant, *God hath* delivered many of yours, and the Kingdomes chiefe *Enemyes* into your hands. I will not inquire what *Justice* you have done upon them; That may upon some prudentiall considerations be deferred possibly. But whether it be right in the sight of *God*, that *his* and the *Kingdomes Enemies*, when God hath shut them up in your hand, should not onely have their *Lives* and their *Ease*, but their *lusts*, their *sinnes* indulged them, and (which is the common complaint) in your prisons *Sweare*, and *Drinke*, and *Gluttonize*, and be as joviall, and as filthy, as in their owne *Garrisons*: whither this be right or no, consider. Some possibly are ready to say to you, as that poore smith in *Thuring* did to the *Land-grave* of that Country (who was more mild then was for his peoples good) *Duresce, Duresce, ô infœlix Landtgravie*, &c. I know there ought to be in those, into whose hands God hath put the sword, a contemperature of *Severity* and *clemency*. The *sword of Justice* must be fourbished with the *Oyle of Mercy*; yet there are cases in which severity ought to cast the scale. I know not what to thinke of that saying of *Tully*: *Si clementes esse voluerimus, nunquam carebunt Bella civilia*: yet there is a great deale of reason in that which one speakes in confirmation of it, *Pœna Lenior majorem peccandi occasionem suggerit &c. a slight punishment doth but tempt men to wickednesse, while all men hope they may escape, and never be discovered: or if they be, they know before hand they shall get away with it pretty cheape.* Therefore saith the same writer, *Laudo Venetos apud quos unicum publicæ pecuniæ denarium intervertisse, non infame solum est, sed & Capitale. Consilia & decreta patrum revelasse quempiam raro auditum est, semper graviter punitum.*

Petr. Nicol. Gelstroup.

Cicero Epist. ad Brutum.

Zevecotius in Observatis Politicis. cap. 14.

We have all *Covenanted for our selves, and all that are under our power, both in Publike & in Private, in all duties we owe to God and man, to amend our Lives, and each to go before other, in the example of a Reall Reformation*: had we kept this Covenant, ô what *Saints* should *we* have bin: all our *families* would have bin as so many *Churches*: *England* would by this time have been the *Holy Island*: we had not now been *fasting*, and *weeping*, and *mourning*, but *rejoycing*, and *singing*, & *praising*. But, I beseech you Beloved,

Beloved, tell me, is there that Evidence of *Personall* and *Family Reformation*, that such a Covenant as this did seeme to promise? Look upon the Families of *Lords*, *Gentlemen*, *Citizens*, where is such a *Reformation* as this Covenant binds us to? Me thinks in all these particulars, It is too too evident that we have transgressed our Covenant. *We have sinned, and transgressed our Covenant.* The Lord help us to lay this sin to heart. There is indeed a *double* violation of Covenants: the one through *wilfulnesse*, this I hope you are free from. The other through *unmindfulnesse*; This may be chargeable upon Gods owne Servants, *They were not* mindfull *of his Covenant*, saith the Psalmist. Now even this is cause of Humiliation to us. I remember the *Day* wherein we tooke the *Covenant* together in this place, was like the *Day* of laying the foundation of the second Temple. A *Day* of *shouting*, & a *Day of Weeping*. A *Day of joy*, and *a Day of trembling*. *A Day* of *joy* and *shouting*, to see *Parliament*, Ministers, *People*, so willingly offer *to joyne themselves in Covenant* to the Lord; 'twas *such a Day* as *England* never saw before: and yet withall *a Day of Trembling* & *Weeping*. The Lord knowes there was many a *gracious heart trembled* that day, for fear we should transgresse the Covenant we then made. *And now, behold, your eyes see, even yours*; we have done so in too great a measure. O what should our *Weeping*, and *Trembling* be before the Lord *this Day*. O let every one of us take up a Lamentation and cry with *Ezra*: *O my God, I am ashamed, & confounded, and blush to lift up my face unto thee, ô my God. Behold, We are before thee in our sins and trespasses: and cannot stand before thee because of this.* O let us be humbled for our *Covenant breaches* past, and if we would not have *God* go on to *break* and *blast our Armies*, let us not only renew our Covenants (which is a part of the worke of this day) but let us be *mindfull of and faithfull to* our Covenants; or never look to have *God* more with our Armies. The Lord tels *Joshua* plainly in the 12. verse of this Chap. *Neither Will I be With you any more, till you have destroyed the accursed thing frō among you.* Breach of Covenant is an *accursed thing*. It is a polluting of the *great and dreadfull Name of the Lord our God. The Lord our God* is a *jealous God*. We cannot expect he should be any more with us, while such a provocation is among us.

FINIS.

BRITISH MUSEUM

Gods unuſuall Anſwer 2
To a Solemne Faſt.

OR,

Some Obſervations upon the late ſad ſucceſſe in the Weſt, upon the day immediately following our Publique Humiliation;

IN

A Sermon before the Honourable Houſes of Parliament, on a Faſt ſpecially ſet apart upon that occaſion;

In MARGARETS Weſtminſter, Sept. 12.
Anno MDCXLIV.

BY

TH: COLEMAN, Preacher at *Peters* Cornhill LONDON, a Member of the preſent Aſſembly.

ESAY 1.15.

And when you ſtretch forth your palmes, I will hide mine eyes from you; yea, though you multiply prayer, I doe not heare, your hands are full of blood.

Rab. Iſaac Ben Samuel Adarbe, In Libro Dibre Shalom.

קודם שתתפלל אדם לא היה ראוי לכך ועכשו שתתפלל
ועבר עבודה טלימה נעשה ראוי לכך

LONDON,
Printed for *Chriſtopher Meredith*, dwelling at the Crane in Pauls Churchyard. 1644.



TO THE HONOURABLE HOUSES OF PARLIAMENT.

WHat! doth Iſrael turne his back? *A good Cauſe and a croſſe ſucceſſe may ſometimes meet. Here is the nobleneſſe of a gracious ſpirit, to beare up then. The Romans upon ſuch a ſad blow, by a congratulatory Ambaſſage to the ſurviving Conſul,* Quod non de Republica deſperaſſet, Livie. *would ſhew an undauntednesſe notwithſtanding. And, bleſſed be our inviſible Supporter, this unhappy accident hath not at all rejected your confidence in God: onely renewed, and doubled your addreſſes to God. In that day all our aimes and endevours were to lay our ſelves aſide, that we might lay our ſelves low. In which (with the Woman in the Goſpel)* I have done what I could. *The dayes for preparation, and the houres for delivery, (both meeting in* ONE) *ſpeeded my pace to the main: In which, reſting onely upon the never-failing aſſiſtance of Iehovah, with much brevity (wherewith in all things, above*

above all things I am taken) *I hold forth* ſolely, wholly, *Scripture. In the interpretation of ſome Texts where-of, though I vary from the ordinary acceptation, let me humbly ſay, that every of them hath its ground, and perhaps ſatisfactory. Otherwiſe, though my ſtudies run much that way,* (*which future times, it may be, ſhall evidence*) *yet I ſhall freely leave all to their owne apprehenſions. As for you* (*Noble Patriots*) *Gird your ſwords upon your ſides, and in the might of the Lord of Hoſts, ride on proſperouſly,* upon the word *of truth, meekneſſe, and righteouſneſſe: and then your right hands ſhall make your friends to ſee, your foes to feele* terrible things. *So aſſuredly hopes, and daily prayes,*

Pſal. 45. על דבר

Yours cordially in this great
work of the Lord Jeſus,

THOMAS COLEMAN.

A Sermon

Preached before both the Honourable Houſes of Parliament at an extraordinary Faſt, Sept. 12. 1644.

Psal. 65. 5.

By terrible things in righteouſneſſe wilt thou anſwer us, O God of our ſalvation.

THat which may be knowne of GOD, (for ſomething may, though little) that little, then, that Shamefull Little, (as the word ſeemes to import) in reſpect of our apprehending it, is tranſmitted to our underſtandings in Scripture by ſuch termes, which we peculiarly call *Attributes*. Rom. 1. שמץ *Atom* מיצה *ignominia.*

Of theſe note (as ſerving to our end) two things.

1. The ground of them, whence they, or at leaſt ſome of them, riſe.

2. The use of them, to which in Scripture they serve.

1. For the first: They arise from Gods workings, *Via causationis* that quality which was requisite to that act, being ascribed to God, as to the cause. So from the Creation an act of power, we call God Powerfull; from the admirable order, wherein all things were disposed, we call him Wise; from the qualification of his Creatures, exceeding good, we terme him Good: so oft God is said to be a Terrible God, because by terrible things he gives his answer.

2. For the second: These Attributes are not onely naked Epithets adjoyned to the name of God, but have influence into the whole sentence, and much conduce to the true sense therein contained; as here, *O God of my salvation*: as after shall be seene. So the Saints in their prayers, according to the subject of their Petitions, entitle him, *Great, Most High, Preserver of men, Hearer of prayers*, and the like. And God himselfe in those seven Epistles to the Asian Churches represents himselfe to each in severall expressions, as to the state of that Church might fittest agree.

In Scripture God is oft called *Terrible*. The Text gives the ground, *By terrible things he answers*. He is called *God of our salvation*, because that which is said here of God, is in relation to him as a saving God.

The words then are cleare.

נוראות 1. *Terrible things:* such actings of thy Power and Providence, as may strike terrour into men, and cause them to tremble, reverencing thy presence above all gods.

2. *In righteousnesse*, most righteously, thou remaining, notwithstanding those terrible acts, a righteous God. בצדק

3. *Wilt answer us.* It implyes the continuation of an act. This answering is thy course, and ordinary way. Answers are either to a question, or to a petition. We finde no question put forth here, we must suppose a petition given up, and thus terribly here answered. *Futurum denotat actionem continuam.*

The summe of all is this:

We have prayed to our God, his answer is rough, by *terrible things*: yet in this answer, in himselfe most righteous, and in the issue to us, a saving God.

Hence observe three Propositions.

1. Terrible things may be the consequent of the duty and day of prayer.

2. Such terrible consequences doe not at all intrench upon the righteousnesse of God.

3. They may be the way, whereby God to a Land becomes a saving God.

Of these in order.

The first Proposition.

Terrible things may be the consequent of the duty and day of prayer.

God may answer our private and publique intercedings *by terrible things.*

Herein note five things, { The Ground. / The Suitableneſſe. / The Truth. / The Experience. / The Improvement.

1. The Ground.

Davids practice here, for

1. It is certaine, *David* was in the duty of prayer: and this is cleare,

1. By the title, which he gives to God, *Oh thou that hearest prayer*, verſ. 2.

2. By the ſubject whereabout he was, the prevalency of ſin. Iniquities prevaile in their infection againſt my ſoule, in their puniſhment againſt my Land. The word reacheth both. דברי עונות

2. It is probable, he was keeping a publique day of prayer, by thoſe preceding expreſſions, verſ. 4. *Dwell in thy Courts, Goodneſſe of thy houſe, Holineſſe of thy Temple*, which hold forth either that he as a publique perſon, was in that publique place deploring the ſins, or jointly with others bewailing the calamities of his Land and People.

Looking on the ſins of the times, in his confeſſions they came ſo thicke upon him, that they overwhelmed him. *Iniquities prevaile.* *Jarchi.*

Looking on the miſeries, the Drought was ſo univerſally burning (for a drought was the particular calamity) that as a ſcourge from the Almighty it generally did ſpread. And yet notwithſtanding his prayers, by ſuch *terrible things* did God anſwer ſtill. *Terrible things* followed upon this duty and day of prayer. *Aben Ezra.*

2. The

2. The ſuitableneſſe.

How agreeable is this to our work in hand, the occaſion of this dayes ſolemnity?

1. What the occaſion is, you know, In a ſad and terrible act from the Weſt hath God ſpoke unto us.

2. When it happened. Give me leave to reminde you, even the day after the laſt Publique Faſt kept in this Kingdome, City, Place; and not many dayes after a peculiar Faſt for the welfare of that very Army.

Aug. 13. a Faſt for that Army in 6. Churches, Aug. 28. a publique Faſt, Aug. 30 this ſad diſperſion.

3. It is plaine then, that it is an anſwer, and the thing being terrible, we take up *Davids* words, and ſay, *By terrible things in righteouſneſſe God anſwered our laſt day of prayer.*

3. The truth.

We muſt confeſſe to the glory of the goodneſſe of our loving God, he doth not ordinarily anſwer thus. Few Scripture examples have we of ſuch terrible conſequences. Dayes of prayer ſeldome faile of a gainfull returne: yet,

1. Thus it ſeemes to be with the Iſraelites, 1 *Sam.* 4. 1. The word of *Samuel* was for all Iſrael. His daily words and prayers were for his people, and for their good, and particularly for a comfortable ſucceſſe in this Expedition. Thus fortified with this holy mans prayers, they ſet the battel in aray againſt the Philiſtims, and fell downe wounded before them once and againe. A terrible anſwer!

לכל ישראל The common tranſlation, *To all Iſrael*, is harſh, although *Samuel* ſet them on a worke that they might be ruined.

2. And thus *ſometimes* doth God appeare to the reſt of his children, elſe why doe they oft complaine

1. Of their prayer ſhut out? *Lam.* 3. 8.

2. Of their prayers not admitted, God hiding him-

himselfe in such a thick cloud that they cannot pierce thorough? vers. 44.

3. Of Gods being angry with the prayer of his servants? *Psal.* 80. 4.

And is not this answer terrible, or is it not terrible, because no answer? Thus God sometimes, and yet but *sometimes*: that is our happinesse: *Why hidest thou thy face at times in trouble?* Psal. 10. 1. so לעתות בצרה the Originall.

4. The experience.

And so now hath God dealt with us: what the answer is, and that it is an answer, was said before. And a terrible thing is this answer in two respects.

1. The great hopes conceived of it.

2. The probable consequences from it.

1. The great hopes we had of this Army, makes this sad blow so much the more contrary to expectation, and that is a circumstance which much imbitters; such were the miseries of Jerusalem. *The Kings of the earth would never have beleeved, neither would the inhabitants of the world ever have thought, that the enemy should have entred the gates of Jerusalem*, Lam. 4. 12. This occasioned bitter sighings in the Prophet. *O God thou hast done terrible things*, because such, *as we looked not for*, Isa. 64. 3.

Ob. But you were to blame for such expectations, for looking for great things.

Sol. It may be so, all are apt to boast themselves in the arme of flesh, strength of man, legs of horse, and the like; yet this was not without good ground: for the losse is contrary.

1. To compleat preparations in the Spring, this Army

Army was terrible with Banners.

2. To continuall assistance from the City, I mean spirituall. It was sent forth with fasting and prayer, followed with fasting and prayer, not onely giving them their share in the Common prayers for the whole, but giving them one portion above their brethren. *Thou shalt not goe forth with us* (say *Davids* souldiers) *but thou shalt helpe us from the City,* [*by thy prayers to the God of battels, and so shalt thou be as good as ten thousand souldiers.*] See, hence our hopes, yet our hopes are perished. ולנו

2. The probable consequences from it: that which may follow upon this, may be most terrible: no terrour like that which hereupon may sit close to the amazed spirits of tender hearts, I meane Thoughts of astonishment.

I speake not now of the prophane thoughts and Atheisticall words of the men of Belial, *Where is now your God?* What gain from your fastings and praiers? Where is the truth and stability of those promises, you have boasted on all day long? Though those are stinging.

But oh the amazed thoughts of Saints themselves! How will they be dejected! Tis not new, but an experiment as ancient as the Scripture it selfe, for Gods owne to be affrighted, and with feare to become dumb at the proceedings of the Lord in the temporary dispences of the acts of providence.

1. Heare what *David* saith generally, *Psal.* 60. 3. *Thou shewest thy people hard things, thou dealest with thine owne in severity, layest them low, and by so doing thou makest* Us *to drink the wine of astonishment.* Many strange

ſtrange cogitations, that aſtoniſh us, doe hence ariſe, So ſpeakes God himſelfe, *Zech.* 12.2. *Behold, I make Jeruſalem a cup of trembling to all people.* A cup of trembling, not actively, as though Jeruſalem ſhould doe ſomething, but paſſively, the condition wherein I will place Jeruſalem ſhall cauſe trembling to all that heare of it. When I ſhall bring diſtreſſe upon them, and they heare that God hath dealt with his owne City thus; and among all particulars, this one principally amazeth, becauſe *Judah* (whom you would take for a friend) ſhall be in the ſiege againſt Jeruſalem. (This the words will beare.) And I tell you, no one thing doe we ſo much ſtand aſtoniſhed at, as this, that many of our *Judahs*, whom the Countries and Counties of this Kingdome choſe as Patriots, and intruſted with their *all*, ſhould perfidiouſly now draw their ſwords with other children of iniquity to ruine it.

Druſius in loc.

Job 10 1. 2. Heare how *Job* particularizeth thoſe aſtoniſhing thoughts that probably follow ſuch unexpected calamities. *My ſoule is weary of my life, I am even amazed to the death. I will leave my complaint upon my ſelfe*; or rather, *I will helpe my complaint againſt my ſelf*, (according to the nature of tender and wounded hearts, aggravating and imbittering every thought and apprehenſion whatſoever.)

But obſerve the particulars: *It is good for the Lord to oppreſſe: God deſpiſeth the worke of his hands: Hee ſhines upon the counſels of the wicked.* Strange thoughts! But the moſt remarkable inſtance that ever I met with, is the Prophet *Habakkuk*: He *Cap.* 1. and 2. of his Prophecie expreſſeth his aſtoniſhing thoughts

in

in a ſtrange manner: *I may cry long enough, ere God will heare, and pray and pray againe, but He will not ſave.* Verſe 2. Oh ſay not ſo *Habakkuk:* there are promiſes to the contrary. Promiſes! A promiſe is worth nothing, that is out of date. *The word of God is but a looſe hold, judgement never goeth forth from him.* Verſe 4. I tell you, *God mindes his people no more then he doth a fiſh:* Verſe 14. and the like. Hereupon *Iſaiah, cap.* 45. 9. *Wo to him that ſtrives with his Maker.* This is *Habakkuk*, (ſay the Jewiſh Expoſitors) and the words are to be read by way of complaint: Oh the man, the man *Habakkuk, Habakkuk* that ſtrives with God! whom alſo they affirme to be that Watchman, *cap.* 21. 7, 8. that ſeeing horſes approaching, cryed out by reaſon of his amazement, A Lyon. Theſe are terrible conſequences, and argue the anſwer to be terrible.

5. The improvement.

If ſuch terrible conſequences may follow our prayers, looke upon all theſe acts and anſwers with a right eye.

1. There is a double conſideration of Gods doings.
   1. An overly ſuperficiall view of their outſide.
   2. A ſerious wiſe ſearching after God in them.
2. There are alſo two ſorts of men imployed therein.
   1. The ordinary and common ſort, which look only upon the ſhell.
   2. The godly judicious hearts, that ſee more in things then what appeares.

For these note these Scriptures.

*Psal.*145.6. Men, all men, all sorts, will speake of thy terrible acts, can relate things done. But I *(David) will speake of thy glorious honour, and declare thy greatnesse in them.*

*Psal.*64 9,10. Some onely see them, the terrible act it selfe, and these flee away, as amazed; but others shall be able to hold forth the work of God in them, because they consider wisely of his doings: *Job* 18. 20. *They that come after him shall be amazed at his day, as they that went before him were affrighted.* A verse of a difficult, if of any sense. How can they that goe before be affrighted at that which followes? they that come after, the ordinary vulgar sort, the hindermost, the lowest sort, they are amazed at the terrible things, that oft come to passe: but the Ancients and Wisemen, they balance them, weigh the occurrents, and seeke by a serious view to finde out the thoughts of the Lord.

אחרונים

אחוזתיר *cum Jimu, non Sin. ut communiter. Bux.*

Let this be our endeavour, not being like the foolish Philistims, and the Officers in their Army, when the Ark was brought into the host, the Souldiers cryed out for feare, *Woe unto us, who shall deliver us out of the hands of these mighty Gods!* Who? replyed the Officers, Never feare these Gods, *for these are they that smote the Egyptians with all the plagues:* This God hath not another Arrow in his Quiver, not another Weapon in his Armory, he spent all his Darts against the Egyptians, or if any left, upon the rebellious Israelites in the wildernesse, *Therefore be strong, &c.* This their way was their folly; Be we wise, and minde, &c.

1 Sam. 4 8.

Jarchi.

The

The ſecond Propoſition.

Such terrible conſequences doe not at all intrench upon the righteouſneſſe of God.

God is true, and as true, ſo he doth afflict: *Thy judgements are righteous*, ('tis *Davids* acknowledgement) *and of very faithfulneſſe thou haſt afflicted me*: Though we be puniſhed, yet remaines he faithfull, and juſt, and good.

And this righteouſneſſe of his is cleare even in ſuch terrible anſwers. Becauſe they may be

1. According to our deſires.
2. According to our deſerts.

1. According to our deſires.

I ſuppoſe in this paſſage Deſires rectified, and Prayers, ſuch as they ought to be, and then terrible things may follow, yet our prayers not by them croſſed. For obſerve,

In every right deſire, and prayer of faith, there are foure things: all which I gather from *Pſal.* 17. 1, 2.

1. Howſoever our hearts are inclinable to decree a thing, as *Job* ſpeakes, that is, to faſten on the particular, which we would have, preſcribing as it were to God, how he ſhould anſwer; yet faith makes a ſecret reference thereof to the good pleaſure of God, and in that doth reſt: *Heare the right O Lord*: though I faine would be anſwered thus, yet if another kinde of anſwer be right in thy eyes, give that; for, *Heare the right*. Who knowes but this terrible occurrent was the right, and ſo agreeable to the praier of faith?

2. Heare me no farther in my praying cryes, then as they proceed from lips not fained. If there be diſſimulation in my hand, ſhut out my prayer. And *Hoſea* is punctuall in giving the Character of prayers proceeding from lips fained, in Chap. 7. 14.

1. If heart and mouth agree not. *But they have not cryed to me with their hearts.*

Dum versatur in universalibus.

2. If it be onely a generall confuſed inarticulate ſupplication, and deprecation, praying or humbling themſelves that they might not be ſingle.

A praying frame is in requeſt, the faſhion of the times. But no particular fixed expreſſe mourning for ſuch or ſuch cauſes, or conſequents, ſinnes or miſeries. *They howled.*

3. If onely for feare of evill. They pray indeed, but it is when they are ready to drop into Hell, when they are on their beds of ſickneſſe, and death, leſt they ſhould be damned. *Vpon their beds.*

4. If it be onely for the baſer and earthly part of the mercy; for peace, that their perſons and eſtates may be ſafe; for plenty, that they may have enough: They aſſemble themſelves, they troope together, come with the people of God to Faſts and publique humiliations, but it is *for corne and for wine.* They look no higher.

5. If they walk not in the ſtrength of their prayers, endeavoring holineſſe afterward in the feare of God. *They rebell againſt me.*

If this deſcription lay hold upon our ſpirits, and preſents to our view the ſtate of our hearts, here in this terrible act is no croſſing of our prayers, becauſe they proceeded from fained lips.

3. This

3. This is my requeſt: Let the iſſue, the conſequent, that followes upon my prayers, appeare to be thy worke, that thy hand is in it, (be it what it will be) and I am ſatisfied. *Let my ſentence come forth from thy preſence*: Let that which is decreed upon for my prayer come from thee. So that if God inables us to ſee his hand in this ſad act, it is according to our prayers: Can we but ſee, that it is a ſentence came from Gods preſence? this terrible doing then is our anſwer.

4. Let the uprightneſſe of my heart be accepted, משרים *Let thy eyes behold uprightneſſe*, and I am contented. If God doe any way evidence his acceptance of our duty, to our ſpirits, we ſhall ſee and ſay, The duty and a day of prayer, and ſuch terrible conſequents may ſtand together, without any intrenchment upon the righteouſneſſe of God: *Goe thy way, eate thy* Eccleſ. 9. 7. *meat with joy, and drinke thy wine with a cheerfull heart, for God now accepteth thy worke.*

Thus this anſwer may be as we deſire.

2. According to our deſerts.

If the anſwer be deſerved, then may God be righteous. Is there not a cauſe why the moſt righteous God ſhould anſwer us by *terrible things?* Let me here (according to my method and manner) diſcover from Scripture, cauſes of the ſucceſſeleſſe proceedings of our Armies, and lay them down poſitively, leaving the particular application to every mans heart. And I deduce them to three heads.

The ſins of { Former times. / Our Armies. / Our ſelves.

I. Of former times. *Hoſ.*10.9. *O Iſrael, thou haſt ſinned from the dayes of Gibeah.* Now whether you refer this to the horrible abuſe of the Levites Concubine committed in Gibeah of *Benjamin*, as ſome doe, or to their ſinfull way of asking a King, done in Gibeah of *Saul*, as others doe; it is all one to the point in hand. It was a ſinne committed ſome hundred yeares before *Hoſea* was borne, yet this by him was charged upon them now, and plainly ſaid, that for this, the battell againſt the children of iniquity could not overtake them. This particular was taken to heart by you, ſince this ſitting, when by an Ordinance you called upon the Kingdome to be humbled for the blood ſhed in the *Marian* perſecution. If ſuch an Ordinance were reprinted, with ſome additions concerning mixtures in Gods ſervice, and violence againſt Gods ſervants under the Prelaticall tyranny, it might poſſibly doe much good.

II. Of our Armies. *Moſes, Deut.*1.41. *& ſeq.* ſpecifies three particulars, that made them turne their backs in the day of Battell.

1. Prophaneneſſe. You would not heare, but rebelled againſt the Lord. *God is not with Iſrael*, ſaith the Prophet. Oh how it is to be wiſhed, that a holy Cauſe were managed by holy Agents, and that when our Armies remove, they would put from them every evill thing.

2. Self-ends. Every one his owne ſeverally, few the publique ſolely. *Verſe* 41. Ye girded on every one *The Weapons of H I S War*; as if a different war to every ſouldier. It was a war of credit to one, of revenge to another, of profit to a third: as that outlandiſh

כלי מלחמתו

diſh Captaine ingenuouſly confeſſed to one, commending, that for conſcience he was come over to maintaine the true Religion: Nay, nay, ſaid hee, I neither know what Conſcience or Religion is, I am come over to fight for my Credit and my Pay.

3. Wilfull putting themſelves into diſadvantages. Verſe 43. We will goe up to the hill. No, ſaid *Moſes*, the Amorites are above at the top; they have a great advantage againſt you; yet you would preſumptuouſly go up to the Hill: but what followed? The Amorites came againſt you, and chaſed you, as Bees doe, and ye were deſtroyed before them. *Abarbinel.*

III. Of our ſelves. Here is a wide field. I mention three.

1. The firſt from *Hagg.* 1. Slackneſſe in the work of Religion, in promoting the wayes of God, and eſtabliſhing his truth: and more particularly, our not walking ſutably to our conditions, our inſenſibleneſſe on theſe dayes of humiliation. *No man put on his beſt aray*, ſaith God of Iſrael. Wee are an unhumbled people. Many cleare evidences whereof (beſides others) are our unſeaſonable ——— feaſts.

2. Careleſneſſe in keeping, and dealing with delinquents. 1 *King.* 20. 42. *Becauſe thou haſt let goe out of thy hand the man of my curſe, whom I have devoted to deſtruction, thy life ſhall goe for his, thy people for his people.* Thy puniſhment ſhall not onely be perſonall, but Nationall, thy People, Souldiers, Armies, all lye at ſtake for it.

I could wiſh ſome care uſed in this, leſt an anſwer be put into the mouth of the adverſary, to evade that which perhaps is not of leaſt uſe in the juſtification

tion of this Cauſe in hand. The controverſie hath ſometimes beene ſtated thus: *That the Supreme Court of Judicature may by force of armes fetch in delinquents to be puniſhed, though they be protected by the Royall Perſon.* Tis true, Religion, Liberties, and other things, are now intwiſted within the ſame controverſie; but the other being one, and perhaps a maine part, what can bee replyed, when the not cenſuring of delinquents in our power ſhall be thrown before us? &c. There are ſeverall perſons, and ſeverall puniſhments: we preſſe not ſeverity; let actions be weighed, and a juſt proportion obſerved. Look to all degrees, and ſpare none: and among the reſt the Prelates, whoſe offences, in caſe they ſhould not be found capitall, that device of ſending them to New England, tranſcends all the inventions I ever met with.

3. No care for the reſtitution to every man of his loſſes. This is a preſſure, and followed with wars. *Aſa* oppreſſed ſome of his ſubjects, and the remainder of his dayes was unquiet: *From henceforth thou ſhalt have warres.* How mindfull was *Abraham*, that every man ſhould have his owne to a ſhooe latchet? *Gen.*14.23. And no leſſe *David*, 1 *Sam.*30.25. when ſome of his ſouldiers through wearineſſe were diſabled to follow. The cry of many a poore undone man is great; make the ſpoiler returne the theft to the uttermoſt Farthing. Theſe are ſome parts of our wayes: and if theſe or the like vices abound, when God anſwers terrible things, why doth living man complaine? In theſe ſtill remaineth he righteous in himſelfe, and to us a God of ſalvation. Which is

2 Ch on.16. 9,10.

3. The

The third Propoſition.

Such terrible conſequences may bee the way, whereby God to a Land becomes a ſaving God. Oh God thou art terrible out of thy holy places, *Pſal.68. ult.* That evidence which we have of thee from holy duties, is terrible, yet herein the God of Iſrael is he, a God prevailed with, a ſaving God.

Herein obſerve three ſteps.

1. There is a time, a ſet time, when God is a ſaving God to his people. *Thou wilt ariſe, and have mercy upon Sion, for the time, the ſet time is come, Pſal.102. 13. The viſion is yet for an appointed time, it will ſurely come, and not tarry, Hab.2.3.* There is a time both for man to work for the Lord, and for the Lord to work for man: When the former muſt ſhew himſelfe a God-ſerving man; and the latter will ſhew himſelfe a man-ſaving God. עת לעשות ליהוה

2. This time, this ſet time, is onely to be taken from the fit diſpoſition of the receiver. Gods hands are ſtretched out all day to give, but man hath ſometimes put off his coat, and is loath to put it on; is not ready to open when the Beloved knocks.

3. Terrible anſwers thus diſpoſe: they prepare Gods way, haſten his comming. God is ſaving, by deſolating the adverſary, by proſpering his people. Theſe terrible anſwers fit both, the wicked for deſolation, the righteous for conſolation: the one by hardning, the other by ſelfe-viewing.

Obſerve we then here the ripeneſſe of them both for their ſeverall ends; of the

{1. Wicked for deſtruction.
{2. Good for ſalvation.

1. When is a wicked people ripe for ruine, and what are the ſignes of its approach? The probable conjectures hereof are from foure grounds. Their

1. Combination in wickedneſſe.
2. Hurtfulneſſe to others.
3. Security.
4. Prophaneneſſe.

All theſe the Prophet *Nahum* cap. 1. 10. poſitively layes downe, and ſaith expreſly, that when theſe are found, *they ſhall be conſumed as ſtubble fully dried.* But heare the particulars.

1. Their combination in ſin, and mutuall ſtrengthening the hands of iniquity: while they be folden together, as thornes, inwrapped one within another for their more firme eſtabliſhment and reſiſtance. When hand joynes with hand, when our Prelacy had ſtrengthened their intereſts with their owne combined reſolves, backed herein with the countenance of Supreme Authority, and had made the tye (as they hoped) indiſſoluble by a deviſed Oath; thus folden together like thornes, we ſaw them ſuddenly on a flame, *like ſtubble fully dry.*

2. Their hurtfulneſſe. Like thornes, tearing the cloathes and fleſh of ſuch as came within their reach. When a wicked one is growne ſo peſtilent, that a man cannot in ſafety ſpeake to them, chooſing rather to have to doe with an angry Lyon, and a raging Beare, then ſin lyes at the doore. Oh how untoward were our Prelates and their Courts become! Thouſands whom they chaſed, as Bees doe, drave out of the

the Land, impriſoned, fined, confined, ſilenced, deprived, ruined, rending them like thornes, can witneſſe.

3. Their ſecurity: crying to themſelves peace and ſafety, *then ſhall come upon them ſudden deſtruction*, 1 *Theſſ.*5.3. When they ſhall be drunken as drunkards, one, yea a principall adjunct whereof is to be mindleſſe of the times and the calamities. *Wo to thoſe that follow ſtrong drinke.* Why? Becauſe *they regard not the worke of the Lord, nor conſider the operation of his hands*, *Iſa.*5.11,12. Of all men a drunkard is leaſt fit to minde Gods doings. Many among us, about three yeares agone, had ſet theſe ſince-felt miſeries farre away out of their ſight, and as for any Items or Caveats given that way, they puffed at them; ſo drowned in eaſe, and drunken in ſecurity were many the very day or night before God tooke away their pride. Conſider, and be mindfull.

4. Their prophaneneſſe: drunken as drunkards, abominably vitious. What ſin is not a drunkard guilty of? When the cry of Sodome reaches to heaven, and the ſins of the Amorites are full, the heavens rained vengeance on the one, the earth ſpued out the other. Seeſt thou one wicked overmuch? he ſhall periſh out of his time. Beholdeſt thou the breaking out of filthineſſe, and ſin touching ſin? theſe are ſtubble fully dry, ready for the fire *: theſe are conjectures of their end, and probabilities of deſolation nigh at hand: And unto the height of theſe they mount up by no ſtep ſooner, then by Gods anſwering his ſervants prayers by terrible things. Then they combine, their party gets ſtrength, and Gods

* See Pag. fol.

people pay for it, then they ſcratch like Thornes, and rage like Beares: They flatter themſelves in their wayes, and ſay, *I ſhall never ſit deſolate.* Then prophaneneſſe compaſſeth them as a chaine, and having hearts as full of miſchief, as Hell is of horrour, drunken with proſperity, are caried on with fury. But in that day their thoughts periſh, they are gone, and are no more.

Pſal. 73. When pride compaſſeth the wicked as a chaine, and violence covereth them as a garment; when they are corrupt, and ſpeak wickedly; when they ſet their mouthes againſt heaven, and live as if there were no God in Iſrael: then ſuddenly ſhall they be deſtroyed, and that without remedy.

2. So on the other ſide, there is a time when, and a diſpoſition whereby the Saints are fitted for mercy, prepared to receive God as a ſaving God. This fitneſſe ſee held forth in two Scriptures.

1. From *Pſal.* 24.

Here the qualifications of one that ſhall aſcend into the hill of the Lord are ſet down: *viz.* He that hath

1. *Cleane hands.*
2. *Pure heart.*
3. *A ſoule not lift up to vanity.*

1. Cleane hands. Hands are the inſtrument of action, and pointeth us thereby to an holy imployment.

2. Pure heart, or judgement; cleare in the principles and ſpirituall grounds of the work.

3. A ſoule not lift up to vanity. Affection not wrong-

wrongfully faſtned on that which is nothing, tranſitory, and hurtfull.

That perſon then by theſe terrible occurrences is prepared to receive a ſaving God, that hath a heart

1. Holily imployed.
2. Clearly convinced.
3. Rightly affected.

I. Holily imployed. The hearts imployment is only to make its addreſſe to God, by prayer and ſupplication to ſeek to him. So *David*, *Pſal.* 105. 4. preſſeth, and withall ſheweth in what particulars we muſt ſeek him.

1. Generally, *Seeke the Lord.* Seek him, to finde his hand in his works; ſeek him, to gaine his favour to his works.

2. Particularly. In ſeeking him

1. Seek his ſtrength, ſpirituall ſupport from him under theſe terrible anſwers, that we may be able to ſtand faſt.

2. Seek his face, his gracious acceptance of you and your prayers in your ſeverall addreſſes to his Throne. Seek the Lord; ſeek his ſtrength; ſeek his face.

II. Cleerly convinced of two things.

1. Of his own ſin.
2. Of the righteouſneſſe of God.

1. Of his own ſin, and juſt demerit of the terrour. *I will goe and returne to my place, till they acknowledge their offence*, *Hoſ.* 5. 13. Gods aſſiſting and proſpering preſence may be withdrawn from a Nation, he may be gone to *His* place; he may contract, and as it were confine himſelf to the ſoules, and faith of his Saints,

which is one of his dwelling places, till that Nation be clearly convinced that they are justly punished for their transgression.

2. Of the righteousnesse of God. *Mich.* 6.5. Remember but the particulars of Gods proceedings; use any and all meanes you can, that you may bee brought to know the righteousnesse of God.

III. Rightly affected. This is when the heart is caried after

1. The purity of Gods wayes, of Religion. It is the time, the set time for God to arise, and have mercy upon Sion, when his servants take pleasure in her stones, and favour the dust thereof. *Psal.* 102.13.

2. The publique good. The Centurion, *Luke* 7. is said to be worthy of helpe from Christ, *because he loves our Nation, verse* 5.

2 From *Lam.* 3.26.

This Scripture also hath a threefold qualification of one fitted for the salvation of God. It is good that a man should both.— Or after the Originall,

The good man, and he that hopeth, and silently waiteth, is for the salvation of the Lord.

1. The good man. A godly sanctified man. His priviledges are many. Happinesses belong unto him. All those rayes of light, that streame from Sion, are his peculiars, God doth thence blesse him, *Psal.* 128. in three things, (and these likewise happy in him.)

Psal. 1.1. אשרי רדק

1. In himselfe.
2. In his family.
3. In his Country.

1. In himselfe. He shall share in all the common comforts

comforts of the Land. What mercy ſoever is given to the publique, is given to him. He is alwayes remembred in the favour, God brings to his people, and his particular viſited with the Lands ſalvation. Is the Nation glad? In that gladneſſe he rejoyceth. Is Gods inheritance refreſhed when it is weary? In it and with it he doth glory. Pſal. 105. 4. &c.

He ſhall ſee, that is, injoy, ſhare in the good of Jeruſalem all the dayes of his life.

2. In his family: *He ſhall ſee his childrens children. A juſt man walkes in his integrity, and his children are bleſſed after him, Prov.* 20. 7.

3. In his Country: *Peace upon Iſrael. The Lord hath bleſſed thee ſince my comming,* ſaith *Jacob* to *Laban, at my foot.* Bleſſings are ſent to every place where the Saints feet tread. *Abraham* was the worlds bleſſing, and God commanded ſo. Be thou a bleſſing. We have bleſſed you, we have made you a bleſſing, you, your ſelves to others. *Pſal.* 118. 26. But in ſpirituals, from the houſe of the Lord, that is the maine of Gods ſalvation. A godly man is for the ſalvation of God. לרגלו ברוש

2. And he that hopeth. *Bleſſed are they that wait for him, Iſai.* 30. 18. Why is the living man (the man ſpiritually living) ſorrowfull? is *Jeremies* mournfull demand. He himſelfe anſwers, Man ſuffers for his ſin. And we ſay, moſt of the ſorrowes, unhappineſſes, ſad conditions of the people of God, and their agents, is for ſin, for this ſin, Their earthly confidence. They do not partake from God of ſalvation, becauſe they doe not hope in God for ſalvation. *Jacob* (it's probable) began to ſettle a little to the things of ויחיל אדם חי To ſay, the man naturally living, is too flat.

of this world, making that to him a firme poſſeſſion, which his father eſteemed but as a temporary abode, *And Jacob* DWELT *in the Land wherein his Father was a ſtranger, Gen.* 37.1. And ſee him preſently ſadded in *Joſeph* his darling. *Judah* feared *Joſeph* becauſe of his dreames, upon *Reubens* forfeiture he hoped after a Kingdome, which thoſe dreames ſeemed to bequeath to *Joſeph*; in this he was loath to be prevented, unwilling, that any, that a brother ſhould ſtep in betweene a Kingdome and his iſſue. If this were removed, all were ſure. *Judah* ſticks not at it; his brothers ſlaughter is ſpoke of, his ſale effected, and ſo his perſon made incapable, the thing impoſſible, and *Judahs* ſons are heires apparent to a crown. Thus far earthly policy bore up. He that remembers *Er* and *Onan*, will aſſert what here is ſaid. The ſpirituall beleever, not the Politician, is for the ſalvation of God. *Joſeph* himſelfe is become a Courtier, and a Favourite: his experience had fully informed him, how changeable were great ones favours. Hee hoped by affected neatneſſe, and Courtlike behaviour to keep himſelfe in grace: whereby he became inſnared almoſt to his ruine. He that hopeth.

Mark the connexion Gen. 39.ver.6 with ver.7.

דומם 3. And is ſilent, patiently undergoing what God layes on him. *This is the Lords doing*, ſaith *Moſes. And Aaron held his peace*, ſaith the Text. You have heard of the patience of *Job*, and know what end the Lord made. Be ſilent to Jehovah, and under his hand, and verily thou ſhalt be fed. For, the good man, and he that hopeth, and ſilently waiteth, that, that is hee that is for the ſalvation of the Lord.

Theſe

Theſe are the ſeverall qualifications, that ripen both the wicked and the righteous for their ends reſpectively, and in them both doth God appeare a ſaving God.

The ſum of all is: Terrible anſwers harden the wicked, and make them irreconciliable to the waies of God. They make them to combine their ſtrength, that they may be as Thornes to hurt the man that is more righteous then they. Theſe *terrible things* plunge them into ſecurity and prophaneneſſe, and makes them as *ſtubble fully dry*. But the ſame ſo prepare the Saints, ſo exerciſeth their thoughts, convinceth their judgements, and regulateth their affections, ſo ſanctifieth their perſons, exciteth their dependence, and quieteth their ſpirits, that they ſhall quickly perceive God in this way to be the preſerver of men.

Againe, terrible anſwers laſt not long. A day, a night, an houre, a moment, a little moment doe in Scripture phraſe expreſſe the duration of Gods frowne; and whileſt thus, it is but as a Chirurgions lancing in order to healing. He terribly ſpeaks when he intends certainly to ſave. The men in *Hoſea's* time apprehended ſo much, and thorough a terrible appearance ſaw God a ſaving God. *Come, let us returne to the Lord, &c.* Or rather thus: Goe ye, and we will returne to the, &c. Ephraim was now under Gods hand, they had walked after a ſinfull Commandment, and God had rent them, & was departed: then they under the burden of preſſures and ſinne thus cry out: Goe ye, O ye ſervants of the Lord, go ye on in your moſt righteous wayes, and we alſo, Hoſ. 5. 1.

we will returne to the Lord. What? to the Lord? ſee you not how terribly he deales? have you any hopes of being received? We confeſſe, he at this preſent anſwers by *terrible things*, he hath indeed torne us, but this is the way to a cure; he hath torne, and he will heale, yea otherwiſe we could not be healed; to effect it therefore, *He WILL ſmite*, he will lance, and ſearch, and ſo he will binde us up. Thus in his terrours is he a ſaving God. But they are bitter for the time, and ſhould they lye long, we ſhould be oppreſſed, therefore after two dayes he will revive us, and in the third wee ſhall ſtand up, and be ſound. The rod ſhall not long lye upon the lot of the righteous. God is oft corrective, never deſtructive.

In future ℸ

But the point is evident, and uſuall. I draw on to a cloſe.

2 Chron. 20. *Jehoſhaphat* and we are in a like condition. Danger appeared, prayers are made, God is ſought unto, the enemies grow ſtrong. Looke yet nearlier, of the things requiſite for ſuch a time, they want much, have little; no courage, no ſtrength, no armes nor armies conſiderable, no might to reſiſt ſuch a company comming againſt them; the King is at his wits end, he knowes not what to doe, he is overwhelmed with feares; the people they run to God to be informed what to doe, they are drowned in teares; diſcoveries are made to both; the Scouts from the enemie come running with terrible tidings, Oh *Jehoſhaphat, Jehoſhaphat*, an enemy, an enemy, a numerous army marching furiouſly, already entred, and poſſeſſed of ſome ſtrong places, &c. Thus they. A Prophet from the Lord, divinely inſpired, from ſpiri-

Verſe 12.

Verſe 2.

tuall

tuall promises, gave strong incouragement; Be not dismayed, feare not numbers, minde not the persons; consider the Cause; thinke not who the men are, but whose the Cause is: The battell is not yours, but Gods: He will be with you as a Man of War: this terrible alarm is the way wherein he will be to you a saving God. As for you, *Set your selves; Stand still, and see the salvation of God.*

1. Set your selves. This is our duty, we must not be idle, God blesseth us in all we put our hand to; Goe downe against the enemy, do your best; let the Souldiers march, the battell be ordered; set your hearts to; compose your spirits; have an eye to the Covenant; looke up to heaven; let the soule be beleeving, the body be doing; set your selves in a right posture either way, that neither may your faithlesse hearts lose your God, nor your disorders, the battell. *Set your selves.*

2. Stand still: be silent, quiet,

1. From feares and discouragements: neither fear nor doubt the successe, that belongs to God, not to you; have an eye to your own, your affections, your aimes, your manner of managing; referre the rest to him to whom it belongs: Trust you in God, when the wicked bend their bowes. Hold your peace from any sinfull distrustfull passages, and then for the event, let come on us what will. *Job* 13.13.

2. From shunning dangers by false wayes. Let no mans judgement faile him. There is no safety in falshood: a complyance is odious to all. A Castle is a refuge for a day, or so; flight prolongs the misery; sinfully then to betray the Cause, or trust reposed in

us, is to run into the danger we would avoid. Remember *Sampſons* wife and father in law: The Philiſtims threatned to burne them, nothing but a treacherous betraying of *Sampſon* can prevent it; rather then they will hazard themſelves, they will break the bonds of relation. By their enticements *Sampſon* is deceived. Mark the end. He falls into the ſnare he ſhunned. The Philiſtims come up, and burn them both with fire. Behold the ſeverity and juſtice of God, who brought their feares upon them.

Ezek. 29 16. So true is that of the Prophet, *That ſhall be no confidence to the houſe of Iſrael which brings their iniquity to remembrance.* Theſe are not the wayes therefore that God approves; ſtand ſtill in a full dependence on him; leave him to work his own ends by his own wayes. He is wiſe. *Hold you your peace. Stand ſtill, and*

3. *See the ſalvation of God,* brought to paſſe three wayes to the people of God.

When their { 1. Prayers / 2. Perſons / 3. Cauſe } get the victory.

1. When their prayers are victorious. So ſometimes God fights: ſo *Moſes* ſubdued *Amalek*: *Jehoſhaphat* his enemies: and *Hezekiah Senacherib*: for prayer hath in it a power preſervative, and deſtructive, and in this Mount is often God ſeene.

2. When their perſons get the victory. In all the prevalent proceedings of the Saints, the victory is of God: ordinary meanes of Souldiers, Weapons, Stratagems, a ſtrong City, are ſubordinate to God. He uſeth them, and effects by them what he pleaſeth.

3. When

3. When the Cauſe ſtands up againſt all oppoſitions, though with the loſſe of the perſons, Religion gets the upper hand by the ſufferings of the profeſſours.

Lift we up therefore both eyes and hearts, and ſee, and behold a ſaving God, when tempeſtuous round about him. Gods anſwer the laſt day was Lightning, and an horrible Tempeſt: this drave us to our ſhelter, where being freed from the fury of the ſtorme, we may with delight behold the refreſhing drops intermixed. This dayes imployment is this covert, wherein our deſire is to meet, to finde God an hiding place, as the ſhadow of a great Rock in a weary Land. The ſigne of it, and our duty after it is to double our diligence after this day, to enlive our ſpirits in the wayes of the Lord. *Jacob* being bleſſed by *Iſaac*, met with a croſſe conſequent, a purpoſe of *Eſau* to murder him. A terrible anſwer. This makes his fathers houſe unſafe: he leaves it, but ſadly, and againſt his will. *And Jacob went out from Beerſheba.* He was gone, *verſe* 7. yet *verſe* 10. hee went. Probably he ſet forward, and yet hanged back. His father, his mother, his family, his native Country, all are clogs: But at laſt gone he is: and in the way at Bethel, God, the God of his Fathers meets with him. By a baniſhment the God of his ſalvation appeared to him. *Then Jacob lift up his feet and journeyed.* Then he took heart to him. God, we hope, will make this day our Bethel. From this day forward, up and be doing. Double thy prayers, paines, purſe. *Ride on proſperouſly becauſe of the word of truth and righteouſneſſe:* that the right hand of the Gen. 28. Cap. 29. 1.

Lord may bring valiant things to passe for us and our Armies. Once hath God answered by *terrible things*, but he will doe so no more. Therein he crossed not his righteous nature, though he concealed the acts of his mercy. If he give us grace to improve it aright, the end will shew, it was the way whereby he became to us a saving

GOD.

FINIS.



Die Veneris 13. Septemb. 1644.

IT *is this day Ordered by the Commons assembled in Parlament, That Sir* Thomas Cheeke *doe returne the thankes of this House unto Mr.* Newcomen, *for the great paines he tooke in his Sermon yesterday, being a particular day of Humiliation: and also Sir* Robert Harley *to doe the like to Mr.* Coleman; *and to desire them to print their Sermons And it is Ordered that none shall presume to print their Sermons without leave under their hands writing.*

H. Elsynge Cler. Parl. D. Com.

I appoint *Christopher Meredith* to print my Sermon above specified, and no man else.

Th: Coleman.

3

K. P. Oxford

MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the rest of the KINGDOME.

The 41 VVeeke, ending Octob. 12. 1644.

SUNDAY. *Octob.* 6.

THis weeke had a sad beginning; for about two of the clocke this afternoone a fire began on the North-west side of the City of *Oxford*, which burnt many Townesmens houses, so as they at *London* are preparing a *Thanksgiving*. But as we acknowledge his Providence who diverted this flame from the chiefest and best parts, (for no Church, Colledge, Hall, Magazine of Victuall or Ammunition, High Street &c. suffered any dammage) so we cannot passe the pride and malice of the Rebells at *Abingdon*, who are shrewdly suspected to have traded for this fire; not onely because it kindled in so many distant places at once, when the Wind was exceeding high, when all the Inhabitants were at their severall Parish Churches, none suspecting it except these barbarous Rebells who (as *Browne* sayes in his Letter to *Westminster*) *were All drawn out ready to have seconded the fire*, but in regard this Great Fagot-Monger had before promised it, (if it lay in his power) telling severall people of quality, that *if he could not fire* Oxford, *he would burne as much as he could*; and therefore next morning set fire on *Botley* Mill, which he burnt quite

 downe,

downe, left the poore Country people should have bread to eate; And persisted ever since to destroy Country Villages, not leaving any Corne, Brasse, Pewter, Bedding, Wearing apparell, Wood, Hay, &c. but sweeping away all to the very boards and Tables; the poore men and women following him to *Abingdon* weeping and begging for any small pittance to keepe them alive this winter; Seavenscore at one time stood ringing their hands in *Abingdon* streets; so pittifull a sight, that the Rebells confesse Colonell *Browne* himselfe wept to behold it, saying twice or thrice, *Alas Good people, 'tis not in my power to helpe yee, for if this were done by meere rudenesse of my Souldiers I could say something, but you have not lost a pin but according to the Command of both Houses of Parliament, whom I joyned in to spare nothing, therefore* (said *Browne*, whispering to one or two of them) *if you have any thing left, 'tis your best course to convey it away quickely, for the Parliament hath commanded me to take away all I can carry, and burne up the rest before the King comes.* Let all the world judge what mercifull good Soules are voting at *Westminster*, who make such righteous Orders, as their owne Deputies must weepe to execute them; and what a precious wise man is Colonell *Browne* to serve such Masters, who condemn him to so many curses from others, and teares from himselfe! As for them in print who talke of 300 Oxford *houses burnt to the ground*, others *of* 290, others *of* 400, telling us *all is fired from Saint* Gyles *his Church to Friar Bacons Study*, we shall onely say, that lately at *Leycester* severall bundles of *London* Pamphlets were throwne into the fire, for containing such open Lyes that the Brethren there were ashamed to have them seene.

MONDAY. *Octob.* 7.

Such tyranny and desolations flowing from *Westminster*, no wonder if His Majesty make speed towards *London*, and Sir *William Waller* flie before him (which he doth very mannerly.) What His Sacred Majesty intends by his March thither, he declares to the World by his Gracious Proclamation (a Copy whereof we promised you in our last) which because

cause it is of such Publike Notice and Consequence, we here give it you *verbatim* as it came from His Sacred Majesty.

By the King.

A Proclamation declaring His Majesties Resolution for settling a speedy Peace by a good Accommodation, and an Invitation to all His Loyall Subjects to joyne together for His Assistance therein.

AMongst the many Troubles wherewith (for more then two years last past) We have been involved, nothing hath more afflicted Us, then the reall sense of our Subjects sufferings, occasioned by this most unnaturall Warre; And the chiefe of Our Care hath beene (and by Gods assistance shall still be) to settle them in a happy Peace, with that freedom of enjoying the exercise of their Religion, Rights and Liberties, according to the Lawes of this Kingdome, as they or any of their Ancestors enjoyed the same in the best times of the late Queene Elizabeth, *or Our Royall Father. And as we have allwayes profest in the sincerity of Our heart, That no successe should ever make Us averse unto Peace, so have We allwayes when God hath blest't Us with any eminent Victory solicited the Members of both Houses of Parliament remaining at* Westminster *by frequent Messages for a Treaty conducing thereunto: and in particular upon Our late Victory over the Earle of* Essex *his Army in* Cornwall *(which We wholly attribute to the immediate hand of God) We presently dispatch't a Message to them to desire a Treaty for Peace and Accommodation; of which, as likewise of that former Message for Peace, which We sent them from* Evesham *the fourth of* July *last, We have yet received no answer. And therefore have resolved with Our Army to draw presently towards* London, *and Our Southern and Eastern Counties, not looking upon those parts as Enemies to Us, and so to suffer by the approach of Our Army, or the disorders thereof, (which We will use all possible meanes to prevent) but as Our poore Subjects oppressed by power (of which We rest assured the greater part remaine loyall to Us) and so deserving Our protection. And We*

hope that at a nearer distance of place there may beget so right an understanding betweene Us and Our People, that at length We may obtaine a Treaty for Peace, and a full, free and peaceable Convention in Parliament, and therein make an end of these unhappy differences by a good Accommodation. In which We hereby assure all Our People upon Our Royall Word, and the Faith of a Christian (which is the greatest Security We can give them) that We will insist onely upon the setling and continuance of the true Reformed Protestant Religion, Our owne undoubted Knowne Rights, the priviledges of Parliament, and Our Subjects Liberty and Property, according to the Lawes of the Land, and to have all these setled in a full and free Parliament, whereby the Armies on both sides may be presently disbanded, this Kingdome may be secured from the danger of a Conquest by Forraigne Forces, all Strangers now in Armes may returne to their owne Countreys, and Our poore Subjects be freed of those grievous burthens, which by reason of the late Distractions, have (much against Our will) too much pressed them. And to the end Our Subjects may no longer be misled by false pretences, We doe desire all of them, as well in Our owne Quarters, as where the Rebells have usurped a power, to take into serious consideration the duty and loyalty which by the Law of God and their Oath of Allegiance they owe unto Us, and more particularly that part thereof which concernes the defence of Our Person, and assistance of Us against Rebells, and such as rise in Armes against Us, which they may finde plainely set downe in the Statute of the 11. yeare of King Henry *the 7.* Cap. 1. *And We doe hereby require Our Subjects within Our owne Quarters thorow or neare which We shall passe, by that duty they owe to Us and their Country, that they forthwith prepare themselves with the best Armes they can get, to be ready, and to go along with Us in this present Expedition (We resolving to take speciall care to place them under the Command of Gentlemen of Quality of their owne Countreys, to their good content and satisfaction.) And We likewise require and authorize all Our good Subjects, as well the Trayned Bands as others of Our City of* London, *and Our Southern and Eastern Counties, to choose their owne Commanders and Leaders amongst those Gentlemen and Citizens*

Citizens that are of approved loyalty to Us, and Lovers of the Peace of their Country, and upon Our approach towards those parts, to put themselves into Armes, and march in warlike manner to assist Us in this good worke, and free themselves from the Tyranny of their fellow Subjects, under which they groane, Commanding and authorizing them to seize such places of Strength in those Southerne and Easterne Counties, as the Rebels have possessed themselves of; to oppose with force of Armes such persons as shall resist them in obeying these Our Commands; and to apprehend and secure the persons of all such as shall endeavour to continue this Rebellion, and to hinder the settleing of the Peace of this Kingdome in a full and free Convention of Parliament; (the onely visible meanes left, by the blessing of God, to redeeme this Nation from utter ruine) wherein We will afford Our utmost protection and safety unto all Our Subjects that shall give Obedience to these Our Commands. And as We doubt not but that all Our good Subjects will come chearefully to Our assistance for so good an end (beyond which We doe not require it) so We trust that God, who hath hitherto wonderfully preserved Us, will crown this action with happy successe, for his glory, and the welfare of this poore Nation.

Tuesday. *October 8.*

To prevent this Proclamation, the Rebells at *Westminster* have sent forth such *Londoners* as they could cheat or force to recruit the Earle of *Essex*, who is very safe and calme at *Portsmouth*; and to backe their Souldiers this weeke, an *Ordinance* is come forth for *sudden raising of two and twenty thousand pounds* (a poore *Weekely Assessement*) out of the [illegible] of London, *Westminster*, the *Borough of Southwarke*, *Hamlets of the Tower*, *and other places mentioned within the Bills of Mortality* (their pay will come naturally out of the *Bill of Mortality*) which money must be raised according as it shall please the *Common Councels Deputy Committee*, for that in *London*: and the *Sub-committee for the Militia*, for that in *Westminster*, *Southwarke*, and the *Hamlets*. Wherein 'tis provided, that

whosoever neglects to make payment, shall have his goods sold, and pay for the sale and removall of them from his house, (very pretty) and if he be poore and unable to pay, his body must make payment, *by lying in prison till such time as* lying there *shall better enable him*; Adding this clause, that *such Surplusage as shall accrue when the Souldiers are paid, shall be onely disposed of by the Members both Houses*, who conclude their *Ordinance* with this Proviso, *That no Member of either House of Parliament shall be liable to this Assessement*. The *Members* have good places these hard times, who may all be Receivers, but are incapable of any kind of Payment.

WEDNESDAY. *Octob.* 9.

This Ordinance is as mercifull as if none had medled with it but the good Earle of *Manchester*, who is now full of wrath against Sir *Gervas Lucas* Governour of *Belvoyr* Castle, for lopping off from his Lordship no worse a thing then *Croyland*, (the Key of his *Association*) without so much as one drop of bloud, save two or three hurts given to one Rebell who refused Quarter. The truth is, the oppressions of *Croyland* were so great, and the advantages so large which the Rebells made of it by correspondency with the Associated Counties, that the Commissioners and Garrison of *Belvoyr* contrived to take it, whereupon Sir *Gervas Lucas* (taking Master *Saul* a hearty Royallist for his assistant) marched towards it on Thursday night last, and early next morning fell on, and tooke it with its Governour (a man of Law) 3 Captaines, and all their Officers, besides almost sixscore Common Souldiers, as many and more muskets, one faire peece of Ordinance, many barrells of powder, and good store of match. Twelve Rebells in running away drown'd themselves, all the Inhabitants received His Majesties Forces with great acclamations of joy, and blessed God for deliverance from the Rebells Tyranny. The Governour of *Belvoyr* hath beene setling the Garrison, storing it with plenty of Victuall and Ammunition, and is since come backe to *Belvoyr*.

But

But the Rebells were so incensed at this losse, that they conspired to recover it; for which purpose 300 of their foot were got together neare *Oukham* in *Rutlandshire*, and were on their march towards *Croyland* to joine with others: But Captaine *Mason* and Captaine *Barton* coming from *Belvoyr* with 30 horse, suddenly charged these Rebells, and did it so well that they forced them into a Church, where many of them threw downe their armes, their Commander in cheife slayne, divers wounded, and brought prisoners to *Belvoyr*, with good store of armes.

THURSDAY. *Octob.* 10.

Notwithstanding all these Remembrances, the Rebells attempted *Croyland*; for (as themselves write in their Letters) *the Associated Counties know not what to do without it.* Therefore a confluence of Forces from *Lincolne*, *Welbeck*, and *Nottingham*, &c, came before it, with some hope to master it before it was well settled; But those resolute honest men knew the danger and despised it, sending such store of the Rebels owne Ammunition amongst them, that they left their designe and hopes, making a speedy Retreat lest their journey might be stopt, which was very neare by the brave Garrison of *Newark*, which keeps those Rebels in pretty order and subjection: The noble Governour S^r *Richard Byron* went this week to *Gainsburough*, where he tooke two Captains, two Lieutenants, divers inferiour Officers and Souldiers, straggling about those parts, whence they brought 20 Carriages Iron and other commodities home to *Newark*. There are severall Parties gone from this Garrison, to vex the Rebels at *Nottingham* and *Welbeck*, which they do sufficiently, making them keepe within doores, so that honest men now gather their Contribution.

And those worthy Patriots who used to be so busy there, (Colonell *Lambert*, Colonell *Sandys*, and Colonell *Morgan*) are now moved farther North, and gone to be revenged on *Skipton* Castle in *Yorkeshire* (an ancient Seate of the Earles of *Cumberland*) which hath lately exercised the Rebells patience.

For

For this day seavennight (*Octob.* 3.) Sir *John Malory* Governour of this place for His Majesty, sent out betwixt sixescore and seavenscore horse commanded by Colonell *Gray*, and Major *Hughes*; they marched as farre as *Rippon*, (18 long Northerne miles) where 400 of the Rebells horse lay quartered, on purpose to blocke up *Knaresborough* Castle and to sequester honest mens estates (which employment their Committee there was to enter upon next morning) But Colonell *Gray* and the *Major* ordered this businesse with that diligence, skill, and courage, that they soone got admission into the Rebells quarters at *Rippon*, killed some of them in the place, hurt others, tooke prisoners Colonell *James Malevery*, Two Captaines, divers other Officers, with Colonell *Malvery's* Sonne, his Chaplaine, and 37 Common Troopers, besides 150 horse sadled and bridled, with many armes; dispersing this body of Rebells so, that of 400 horse they were not able next day to make fourescore; Major *Waringford* lay hidin a corner with a malt-sacke cast over him, whereby hee escaped; This done, His Majesties Forces returned safe to *Skipton* with the prisoners, Armes, and Horse, carrying before them 8 Colours, which in this action they tooke from the Rebells.

FRIDAY. *Octob.* 11.

This Castle at *Skipton*, with the rest of those *Yorkshire* Garrisons (*Helmesly*, *Knaresbourgh*, *Sandall*, *Pontfrath*, *Scarborough*, &c.) have all shewed themselves honest and valiant men: but none of them hath beene more laid at then *Helmsley* Castle, because of that salutation it bestowed on Sir *Thomas Fairfax*, who hath ever since beene so full of wrath against it, that he ordered his Serjeant Major Generall (one *Forbes* an insolent *Scot*) to persist in the siege; But the brave Governour Captaine *Crosland* hath also entertained *Forbes*; for on Sunday was fortnight he made another sally (he hath made divers gallant ones) and sped so well in it, that he not onely killed and wounded many Rebels, but tooke Master Serjeant Major Generall *Forbes* prisoner, and with 25. other Rebels brought him into

into *Helmsley* Castle: which hath yet more inflamed both Sir *Thomas*, and his Father, so that no force or diligence is spared to destroy that little Garrison, which hath kept so many Rebels so long at worke.

As for *Scarborough* it hath plentifully lined it selfe with all sorts of Provisions, the gallant Knight Sir *Hugh Cholmley* having governed it so well, that now no enemy dare approach it. Therefore on Monday was fortnight, Sir *Hugh* sent out a good Party of horse to visit the Rebells at *Pickering Lithe*, (14 miles from *Scarborough*) and there found some Rebell Dragooners, 37 whereof were brought prisoners into *Scarborough*. Since which time Sir *Hugh* hath taken 22 *London* Coal-ships: A Booty which much afflicts the SCOTTISH DOVE, and therefore he words it thus, *The Rebellious Sophister Sir* Hugh Cholmley *hath taken* 20 *saile and upwards of London Coal-ships laden with Coales to London, which is a very great evill.* Let him take 20 more, and if you please call it *Popery*. And say these Coales were designed onely *for the service of the State*, that is, the *State-Committee*.

For this *State-Committee* hath many pretty practises *for the service of the State*, whereof till now we heard nothing. Take this for an instance; There lives one Master *Bennet* a Baker over against *Sommerset* House in the *Strand*; whose sonne not long since buried his wife; An Acquaintance of young *Bennets* came to him, saying, *Sir, I am sorry you have lost a good wife, but if you'l trust mee, I'le helpe you to a better, for I know a young Gentlewoman for your turne, who loves your person, and if you'l tell mee what Joynture you can make, she shall bring you a Portion correspondent.* Young *Bennet* answered, *That if he liked the woman he would undertake* 100*l. a yeare for her Joynture*; The Other promised to bring the Gentlewoman, and so they parted: But next morning early, an Officer from the *Committee* came to young Master *Bennet* for an hundred pounds ready money; the Officer told him *there must be no Denyall, for the Committee could prove that he offered one a Joynture of an hundred pounds a yeare; therefore he must send the first yeares payment for the service of the State.* Master *Bennet* to

save plunder and imprisonment, paid the money; Take heed good people how you talke of Wives while the *State-Committee* sits, for surely *Marriage* is a dangerous thing.

And if you'l know why you must pay the Joynture and loose the wife, take notice that they are reteived for those *Scots* now in *England*, who must have more then two wives a piece: for Mistris *Mary Hopton* of *Leycester* (we forbeare to mention her yonger dayes for her sex sake) grew fine and precise of late to a *Scotch* Pedler that sold *Scotch* cloth in *Leycester*, but last yeer made Chaplaine to a Lord (now in that Towne) this Preaching Blew-cap often vented Scotch-stuffe in the Pulpit, still telling the people, *Though he was no Minister, yet he had an extraordinary Gift* (which is most true, for many are ready to witnesse he hath two wives in *Scotland*) but the Pedlar falls in love with Mistris *Mary Hopton*, and woo'd her zealously in these very words, *Mistresse, I have prayed against you, I have fasted against you as I should have done against the Devill, and yet I cannot resist this Motion, for it is revealed to mee that you must be mine.* Old wood quickely tooke fire, for the good Sister consented, and coupled they are, as long as this Trigamist will stay with her, which is as long as his other two wives will give him leave.

SATURDAY, *October* 12.

This Pedlar, and some other *Scottish* Levites make the good *Scottish Dove* ashamed of his Name-sakes; for this weeke in Print he wholesomely rebukes them in these honest words: *The seat of Justice* (saith he) *is as unaccessible as ever, complements have banished reality, policy hath devoured Religion, and each mans Religion is according as he is of opinion, for Selfe, proud Selfe is set up, Selfe is duly served, Gods Worship prophaned, Sacred Scriptures perverted: Is it not for this, that God blasts our designes, scattereth our Armies? The Prophet complained of* Judah *that according to the number of her Cities so were her Gods, I would it might not as truly be said of* England, *that not according to our Cities onely, but according to our Families so is our Religion.* And (*pag.* 396.) he sayes *that Gaine and Cowardice have lost the Parliament much time in the publique*

service.

service. Yes doubtlesse, *Gaine* and *Cowardice*, words well chosen to expresse the Members, who dare not fight themselves, and will not pay others.

And this *Gaine* and *Cowardice* is so eminent in the Rebell-*Scots*, that the men of *Yorkshire* (since last they came among them) call them by no other name, but *Plundring Run-awayes*, which is the Gentile word for *Thieving*; a trick much in fashion since these Brethren first came over, and is the very reason why the Rebels are so stored with High-way Commanders, who have cast aside their Aprons, and made Robbery their Trade. One of these is Captaine Chandler, Governour (forsooth) of *Alcester* Church in *Warwick-shire* (you see the new difference betwixt *Rector* and *Governour*) This Chandler had for 10 weekes last past made the Parish Church a Garrison, for his horses and (which is worse) for himselfe and foot-Rebells; out of which Church (now if ever a *Den of Thieves*) he still sallied to steale sheepe from the Country. Whereof Sir *Gilbert Gerard* taking notice, sent out a strong party of horse, this day seavennight (commanded by Colonell *Sandys* and Colonell *Knotsford*) who scoured the Country first of the Earle of *Denbighs* Horse, which quartered neare *Pershore*, who hearing of the two Colonells approach presently fled, but in such hast that they lost many a Rebell that stept aside, others were taken prisoners, others through feare and hast drowned themselves in *Avon*, flying in confusion towards *Stratford*, *Warwicke*, and *Banbury*; the severall parcells whereof (if put together) make not 140 horse, which a fortnight since were above 300. In their flight towards *Shipston* (within smell of *Banbury*) they left Judge *Berkley's* sonne, whom they had taken prisoner two daies before. This done, these brave Colonells advanced to *Alcester* to the Chandler and his sheep-stealers; and on Tuesday night last encompassed the Towne round, drawing out a certaine number to assault the Garrison in the Church. The Chandler at that time was in bed with a woman in the Towne (to say no more) and upon the Alarme fled in his shirt to the Church; but that place which they had so much abused, before protected them not an houre; for the valiant assailants (led up

by Colonel *Kniffford*) forced their entrance into the Church, whereupon the Rebells fled all into the Steeple, but the Colonell fired some wet Straw and so smoaked them downe, which forced them all to submit themselves to mercy, Captaine *Chandler* himselfe leading the way, who with his Officers, 38. Souldiers, 52 Muskets, 30 horse, good store of Pistols and Carbines, all their Powder and Baggage (except the Chandlers Bedfellow) were brought safe to *Worcester*.

This County of *Worcester* especially the Loyall Citizens, (*Loyall Citizens* is a good hearing) hath given severall ample Testimonies of their affection to His Majesties cause; Above 60 of the Gentry have made themselves a Troope of Reformadoes under Colonell *Sandys*, and are recruting him with 150 horse, the Yeomanry have undertaken 100 more Dragoones, besides 500 foot are raising for Sr *Gilbert Gerard*, wherof 150 are raised already. All which will be sufficiently encouraged by other Loyall Counties, particularly the County of *Somerset*, that hath unanimously declared to wait on His Majesty to *Whitehall*, pronouncing every man *an enemy to the peace of their Country* that stayes behind; the particulars hereof you shall heare next weeke, with a just account how Sir *Richard Grenvile* (Sir *Bevil's* Brother) hath disposed of 700 Rebels at *Saltash* in *Cornwall*, whereof not full 7 returned backe to *Plymouth*, to tell that Rebell Garrison how their Brethren dyed, or how long they must live. Also a Copy of those Motives which caused all the Rebells to rise from *Donington* Castle, after their great Ordnance had roared upon it 19 daies together, at whose departure the merry Garrison laughed aloud, (indeed they did) crying *Away, Away, A Cock-Boat! A Cock-Boat!* The Sound whereof was heard as farre as *Portsmouth*, where his *Excellency* lyes at Anchor, pleasing himselfe to see Sir *William Wallers* Army out of breath, which hath contracted a giddinesse by treading onely backward, so as it staggerd at *Andover* till it fell and bruised it selfe. For we purpose next weeke to search out the reasons why His *Excellency* cannot stirre, and the *Conquerour* cannot stand still.

FINIS.

K. C. P. London

4

Numb. 56.

Mercurius Britanicus.

Communicating the affaires of great BRITAINE:

For the better Information of the People.

From *Monday* the 28. of *October*, to *Monday* the 4. of *Novemb.* 1644.

WHat pitty 'tis *November* goes on so fast, and the *Junto* so slowly! Now you must expect a second *Preroguing*, but no body can tell whither, unlesse it be into some new *Country*, or into another world; for this last victory has put the frame *engine* quite out of frame, so that it stands *tottering* over the very *brinke* of *dispaire*; and if it fall (as it cannot long stand thus on *tip-toe* under the weight of vengeance) 'tis pitty but some of the most rotten *remnants* should be hung up for monuments to posterity: But notwithstanding all the *ill luck*, we have *Aulicus* abroad in a very *gentile* habit, amounting to no lesse then a shirt, and *half shirt*; which must be no ordinary weare (I can assure yee) considering that all their *linnen* from the *shirt* to the *Surplice* will be little enough to make *lint* for their *gallant men of Cornwall*: brave men indeed, who had ignorance, and covetousnesse enough to side with any *Religion*, and therefore thought it discretion to deale no longer with *Tin* in the *Mines*, when *Dick Greenvile* had told them of *gold* and *silver* at *London*, if they would but take the pains to fetch it: Which though they have miss't, yet they have gotten some of their *pay*; and like it so well, that they mean not to stay for the rest, if the poor *Pagans* can make any *Christian* shift to out run *sicknesse*, and their *Commanders*, which rage over them with equall cruelty.

Necessity of Proroguing the Junto.

Vapouring Aulicus.

Cornish run away.

This makes *Aulicus* very sad in his *Sundayes* meditations; but he puts it off with another occasion, and falls to relating the manner of their late great *Bon-fire* in *Oxford*, for which (he sayes) we at *London* are *preparing a Thanksgiving*: No *Sirrah*, it is for the second *bang* lately given you at *Newbury*, where ye had little reason to venture a second *Battell*, in so

Newbury ominous to his Majesty.

ominous a place; but to speak the truth, it couldnot be avoided, otherwise yon do not use to fight, unlesse some great advantage put life and courage in the *Cavalrie*.

But sayes he, *we acknowledge his Providence* (we grant ye are under the same *common Providence* with *Turks*, *Jews*, & *Infidels*) *who diverted this flame from the chiefest and best parts; for no Church, Colledge, Hall, Magazine of Victuall or Ammunition, High-Street, &c. suffered any dammage*: here observe the sum of *Aulicus* his *Christianity*; he *acknowledges a Providence*: this is the highest matter of faith, which the better sort of them arrive at, and this they can do by vertue of heathen *Philosophie*; but the true Court-*Epicures* are of another straine, for if they thought that God regarded the actions of men, it were impossible they should dare to continue on their old *devilish Plots*, against our *Religion* and *Liberty*: But wherein is this *Providence* acknowledged? in *diverting* the *flame* from *Colledges*, and *Magazins*: These indeed are *Aftons* two chief *preservatives* of *Popery*, and therefore *Providence* could not choose but have a care of them: no matter how the poor *Townsmen* suffered; all the providing was to secure these; for I can tell yee what mischiefes would have ensued: First in *Christ Church*, our *Saviour* himself would have been driven out of the Temple, before he could have *whips* half the *Buyers* and *Sellers* out of the little Chappell looking toward the *East*, which taske was set him long since by Doctor *John King*: after him the *twelve Apostles* must have fled out of the *Windows* on the *North* and *Southerne* sides, and be forced to leave the *Virgin Mary* and *Joseph*, with the *Oxen* and the *Manger*, and the little *Infant* in its *swadling clouts*, with the *Crucifix*, and *holy Sepulcher*, all to the mercy of the *flame*: Besides this, many other inconveniences must have followed, as the stopping of our *Saviour* in his journey upon the *Asse* towards *Jerusalem*, and frighting away the good folke, that took the pains to strew *branches* in the way; adde to this the sindging of the *Doves* wings descending in the *Western* Window upon the *Apostles* at *Pentecost*, and the broyling of the *cloven tongues* there upon their heads; and then tell me whether to prevent such grand mischiefes, it were not a great and speciall act of *Providence*, that the flame was diverted: I could reckon up more such in other *Colledges*, as *Magdalen Colledge*, &c. and the rest, but this may serve to shew you from what precious reliques the *flame* was *diverted*.

The sum of Aulicus his Religion.

What Stories are in painted glasse at Oxford.

But howsoever it was *diverted*, *Aulicus* will not acknowledge a *Providence* in the sending it; but malice has made him so stupid, as to slander our *forces* at *Abingdon*, who (he sayes) *are shrewdly suspected to have traded for this fire*: No, it is because of the long *trading* of your *Incendiaries*

A malicious imputation.

diaries with *Wild-fire*, and *Gunpowder*, to set the whole kingdom on fire, so that divine vengeance brake forth into a flame, to give you faire warning before the fatall *period*.

He sayes, *It hapned when all the inhabitants were at their Parish Churches*: And no doubt but in the time of *Astons* high-*Masse* too: See then the miserable effect of *Masse*, and *Common Prayer*; I am perswaded also, that the blowing of the *Organs* helpt not a little toward the kindling of this flame: This it is, when mens devotions must dance after a *Babylonish Bag-Pipe*; the very blast of them stinkes so strongly of *Popery*, that they have blown many a good *Christian* out of his *Parish*. Masse and Common-prayer both alike abominable.

He tels us of Colonell *Brownes* burning down *Botley* Mill: Nay, he means to come neerer *Oxford* then so, the next time; it is not *Botley* Mill only that must down, but all the other *grinding Engines*, and devices throughout the Kingdom; there is the *Mill* of the *Prerogative*, which had like to have brought all the *Subjects* fine *Meale* and *flower* to it: There was the *Mill* of *Injustice*, which used to *grinde* the very faces of the poor, and caused the substance of the Common wealth to moulder quite away: And there was *Canterburies* Mill, the Bishops *Mill* for grinding of *Popish* Trinkets, and making of *Cakes* and *Wafers* for the service of the Altar, and *new moulding* of the *Protestant* Religion into a new frame; this was the *Mill* which served the house of *Baal*, and both now must be burnt to ashes. Many kinds of Mills.

He tels us of a *pitifull sight, seavenscore at one time wringing their hands in* Abingdon *streets, so that Colonell* Brown *himself wept to behold it*: This is more then ever I heard was done by *his Majesty*, though he has many times seen treble that number, expressing in most lamentable postures, their inward miseries and afflictions.

He tels us *we have such righteous Orders, that our own Deputies must weepe to execute them*: But let their *Orders* be never so *unrighteous*, they never want remorselesse executioners: They have *Irish*, *Germans*, and *Wallloones* to murther, *French* to ravish, *Welch* to thieve, *Cornish* (forsooth) to Plunder *London*, and *English* that are skild at all, and set all these on worke; and are so far from weeping, or laying it to heart, that the blood of their *Countrymen* is become their delight. Executioners.

He tels us *of severall bundles of* London *Pamphlets being burnt at* Leicester, *as not fit to be seen*. Then they were such as all men conclude fit to be ranked with *Aulicus*. But here it is known which are most approved of, and held to give the truest *Intelligence*, *viz.* The *Diurnall*, the *Weekly Intelligencer*, and one or two more, the rest are (*Collections*) like froth running along with the main *current of Intelligence*, and will arise as long as our Affaires are in motion. Which Pamphlets are best.

And they had need to be in some motion; for he tels us of his Majesties making speed towards *London*, and Sir *William Wallers* flying before him. This *Intelligence* was put out at a venture, in hope it might prove true, by that time this *Pamphlet* should be seen abroad; but now he knows what it is to trust the valour of the *Cornish*, and that they have gotten no more now by the *West*, but a possibility of comming forwards to be beaten in the *East*, though it was meant in all haste to conquer *London*, as appears by a Paper called a *Proclamation*, a Copy whereof is set down *verbatim* by *Aulicus*, *because it is* (he sayes) *of great notice and consequence*; so I say too, for discovering of the vanity and malice of their hearts which penned it, and therefore you must needs reade it. All that his Majesty hath gotten by the West.

By the King. Bristoll, Cottington, Digby, Nicholas, &c.

A Proclamation declaring his Majesties resolution for setling a speedy Peace by a good Accommodation, and an invitation to all his Loyall Subjects to joyn together for his assistance therein.

An impudent strange kinde of Proclamation.

AMongst the many troubles wherewith (for more then two years last past) We have been involved, nothing hath more afflicted us, then the reall sence of our Subjects sufferings, occasioned by this unnaturall war (and yet we have taken most unnaturall courses, to continue it) *And the chief of our care hath been, and by Gods assistance shall still be, to settle them in a happy peace, with that freedome of enjoying the exercise of their Religion, Rights and Liberties, according to the Laws of this Kingdome, as they or any of their Ancestors enjoyed the same, in the best times of the late Queen* Elizabeth, *or our Royall Father.* (which promise we now make to serve our own turn) *And as we have alwaies profest in the sincerity of our heart, that no successe shall ever make us averse to* (pretending) *peace, so have We alwaies when God hath blest us with any eminent victory* (which hath been very seldom) *sollicited the Members of both houses of Parliament remaining at* Westminster, *by frequent Messages for a Treaty conducing thereunto* (in which Messages we never gave them the due Titles of a Parliament, on purpose that they should not be entertained) *and in particular upon our late victory over the Earl of* Essex *in* Cornwall, *which We wholly attribute to the immediate hand of God* (though we must confesse we are a little beholding to Treachery) *We presently* (according to the delusive custome) *dispatcht a* (mock) *Message to them, to desire* (and pretend) *a treaty for peace and Accommodation; of which, as likewise of that former* (mock-) *Message for Peace, which We sent them from* Evesham *the fourth of* July *last, we have yet received* (and deserve to receive) *no answer. And therefore we have resolved with our Army to draw presently* (if we can) *towards* London, *and our Southern and Eastern Counties, not looking upon those parts as enemies to us, and so to suffer by the approach of our Army, or the disorders thereof* (which have alwaies been intollerable) *but as our poor subjects oppressed by power* (*of which We rest assured the greater part remain loyall to us*) *and so deserving our protection* (which is little better then slavery) *And we hope that at a nearer distance of place there may be so right an understanding between us and our People, that at length We may obtain a treaty for peace* (which hitherto was never by us heartily desired) *and a full, free and peace-*

This pretence is too stale.

peaceable Convention in Parliament, and therein to make an end of theſe unhappy differences by a good Accommodation (which we deſire you to believe, though you ſee the contrary practiſed) *In which we hereby aſſure all our people upon our Royall word* (which we have alwaies broken) *and the faith of a Chriſtian* (which is not to be kept with Hereticks) *that we will inſiſt only upon the ſetling and continuance of the true Reformed Proteſtant Religion* (according to the Reformation under King *Henry* the eighth) *Our own undoubted known Rights, the priviledges of Parliament, and our Subjects Liberty and Property, according to the Laws of the Land* (as *Heath* and *Banks* ſhall interpret them) *and to have all theſe* (craftily) *ſetled in a full free Parliament* (which I will not acknowledge that at *Weſtminſter* to be) *that ſo the Armies on both ſides may preſently* (ſeeme to) *be disbanded, this Kingdome may be ſecured from the danger of a conqueſt by forreign forces, all ſtrangers* (whereof I have too many) *now in Armes may return to their own Countries, and our poor ſubjects freed from thoſe grievous burthens, which by reaſon of the late diſtractions have, much againſt our will* (and yet by our wilfulneſſe) *too much preſſed them. And to the end our ſubjects may be no longer miſled by* (beleeving our) *falſe pretences, We do deſire all of them, as well in our own Quarters, as where the Rebels* (for ye may obſerve that our Predeceſſours uſed not to call their Parliaments Rebels) *have uſurped a power, to take into ſerious conſideration the duty and loyalty, which by the Law of God, and their oath of Allegiance* (according to the Biſhops interpretation) *they owe unto us, and more particularly that part thereof which concernes the defence of our Perſon, and aſſiſtance of us againſt Rebels* (we do not mean the *Iriſh*) *and ſuch as riſe in Armes againſt us, which they may finde plainly ſet down in the Statute of the* 11. *year of King* Henry *the* 7. Cap. 1. (only the difference is, he never would call his Parliament Rebels) *And we do hereby require our ſubjects within our own Quarters thereof or neer which we ſhall paſſe, by that duty they owe to us and their Country, that they forthwith* (be ſo mad as to) *prepare themſelves with the beſt Armes they can get, to be ready, and to go along with us in this preſent expedition, we reſolving to take care to place them under the Command of Gentlemen of quality of their own Countries, to their good content and ſatisfaction* (as can be expected from ſo miſerable a ſervice) *and we likewiſe require and authorize all our good ſubjects, as well the trained Bands and others of our City of* London (which have helped to beat our Armies ſo often) *and our Southern and Eaſtern Counties* (from whom we have had, and are likely to have but ſmall encouragement) *to chooſe their own Commanders and Leaders, amongſt thoſe* (Malignant) *Gentlemen and Citizens that are of*

His Majeſty the firſt that ever called a Parliament Rebels.

approved loyalty to us, and lovers of the peace of their Country, and upon our approach into those parts, to put themselves into Armes, and march in warlike manner (if they dare) *to assist us in this* (unnaturall) *good worke, and free themselves from the tyranny of their fellow-subjects, under which they groan; Commanding and authorizing them, to seise such places of strength in those Southern and Eastern Counties, as the Rebels* (whom I ought to call my Parliament) *have possessed themselves of; to oppose with force of Armes such persons as shall resist them in obeying these our Commands; and to apprehend and secure the persons of all such as shall endeavour to continue this Rebellion* (I do not mean in *Ireland* by any meanes) *and to hinder the setling of peace in this Kingdome, in a full and free Convention of* (a * packt) *Parliament, the only visible meanes left to redeeme this Nation from* (though some think it may be more truly said to damne it to) *utter ruine; wherein we will afford our utmost protection and safety to all our subjects that shall give obedience unto these our Commands* (to their own, and the Kingdomes undoing) *And as we doubt not but that all our good subjects will come cheerfully to our assistance for so good a* (pretended) *end, beyond which we do not require it, so we trust that God, who hath hitherto wonderfully preserved* (or rather permitted) *us, will crowne this action with happy successe, for his glory, and the welfare of this poore Nation.*

* We must by no means admit of the Runaway Members to sit again in Parliament.

What think ye now? Is not this a *Proclamation* (as *Aulicus* speaks) *of some consequence?* But he sayes that *to prevent this Proclamation*, we have sent forth the *Londoners*. This is truth: this very parcell of *stuffe*, which the privy *Junto* took so much pains about in the contriving, was never *current* beyond the *high-Cresse* of two or three Market-Townes in *Somersetshire*, before some petty Country-Audience assembled about the more weighty affairs of *Egs* and *Butter*; and therefore had little leisure, and lesse stomack to take up a *rambling* fit *Eastward*, to lose their lives so far from home upon a *Proclamation*: So that the *Londoners* have lesse to do, then the greatnesse of their Spirits and expectation required; though they have gotten honour sufficient already by the gallantry of their performances.

This Proclamation availed them little.

He tels us of the taking of *Croyland* by Sir *Gervas Lucas* Governour of *Belvoir* Castle, and the assistance of one Mr. *Saul* his Majesties neer kinsman, because a *Royalist*: indeed *Croyland* is lost; and I suppose we may be more moneths in regaining, then we were dayes in losing it: henceforth we must observe what *breed* are fit to make Governours; It is an ill *Cocke* that will not so much as *flutter*, or *Crow* once upon his own *Dunghill*.

Mr. Saul.

He tels us of more rare feats performed by their Garrison of *Newark*, as how Sir *Richard Byron* took 2. *Captains*, 2. *Lieutenants*, some (3) *straggling Souldiers*, *with other Commodities* of very small commodity, but luggage convenient to help to stuffe a *Pamphlet*: But this is *Aulicus* his custome alwayes to tell *Rodomontado's* of their *Garrison*, when he has been beaten out of the impudence of belying our maine Armies, by *bravery* of action in the *open field*.

Brags of Newarke.

And therefore he proceeds with his *Newarkers* awing, and *keeping within doors* our Garrisons of *Nottingham* and *Welbeck*, whilst *honest men* gather their contribution: Oh, it

you

you obſerve alwayes theres a world of honeſt dealing in their *gathering of Contributions* about *Newarke*, as there is about *Briſtoll*; for in both places the *Iriſh* are employed, and you know what *gleanings* are uſually left behind, where theſe Harpies have been gathering; for now it is their, and their Maſter *Rogers* harveſt. Contribution gatherers.

He tels us of the Governour of *Skipton* Caſtle taking Col. *James Malcovery* and ſome others priſoners, but that Major *Waringford* was glad to *bide himſelf under a Malt ſack*. The *Scene* of this *fiction* is *Yorkeſhire*, that very County, where *Her Majeſty* was put ſo hard to it for the landing of Her *Piſtolls*, *Wild-fire*, and *Popery*, that ſhe was glad (as with laughter She related it to *His Maieſty* at *Oxford*) to put on Her *Stockins* under a hedge; but She did not tell him, that *Harry Iermin* helpt to pull 'em on. A Major in a Malt Sacke.

He tells us of the endeavours againſt *Helmſley* Caſtle, and of the *Salutation* beſtowed on Sir *Thomas Fairfax*, and how that *he and his Father have ſpared no force nor diligence againſt it*. If *Aulicus* his malice would give him leave to continue on this *ſtraine*, he might be employed to write a *Chronicle* of the gallant Acts of that *Honourable Family*; for (me thinkes) he has ſpoken highly in their commendation already. Helmſley Caſtle.

He tells us that *Hugh Cholmley* is a *gallant Knight*. Now Ile be *judg'd* by the *Colliers*, whether that be true; But *Aulicus* (perhaps) will thinke it no reaſon he ſhould ſtand to their *Iudgements* of all mens: For he ſayes, that Sir *Hugh* has robbed lately twenty and two *London* Coale-ſhips; a rare piece of *Knight-ſervice*, aske the *Colliers* elſe. Hugh Cholmley.

He ſayes, *ſurely Marriage is a dangerous thing*. Yes, take heed of it, tis the ready way to looſe your *fellow-ſhip*, unleſſe you have *Peter Heylin*, the *No-Sabbatarian*, his Art of *cloſe Copulation* within the Walls of a *Colledge*: Otherwiſe, it is very dangerous and inconſiſtent with your *Monkery*. Peter Heylin.

He tells a ſtory of a *Pedlar* falling in love with one Miſtris *Mary Hopton* at *Leiceſter*, *that uſed to vent Scotchſtuffe in the Pulpit*. Thats not Popiſh *Stuffe* then, nor ſuch *Brothell-ſtuffe* as was uſually vented heretofore by *Malignant Prieſts*, as ye may read more at large in the Century. The Pedlar.

Next to the *Pedlar*, he has another *bout* at the *Chandler*, who (he ſayes) is Governour of *Alceſter* Church in *Warwickeſhire*, and goes a *ſtealing ſheepe*. The *greaſie* parcells of this *Lie* ſticke pretly well together; for it is poſſible that a *Chandler* may ſteale ſheepe for the *Tallows* ſake; and it is not uſuall with him to have much poſſibility in the circumſtances of his *intelligence*. The Chandler.

He ſayes, that *the County of* Somerſet *have unanimouſly declared to waite on His Maieſtie to* White-Hall. Alas, they never ſaid ſuch a word, but gazed only at the ſtrangeneſs of the *Proclamation*: They have as much wit to ſtay at home in a *whole skin*, as the *Corniſh* had madneſſe to come hither to be mauld, and beaten home againe, leaving the maine of their buſineſſe unto our *Generalls*, who are the only men now that muſt attend *His Maieſtie* to *White-Hall*. A lie of the County of Somerſet.

The Intelligence.

Welladay, *Malignants*! What a deale of noiſe had we here lately of a *victory* in the *Weſt*? Are not the *Corniſh* ſtout fellows, when they had ſo many great Guns given them, to look to them no better, but run away and leave them, after ſo much pains to bring them forward? I thought they had meant to have been worth their words to his *Maieſtie*, in guarding him to *White-Hall*, and ſea thoſe roaring *Porters* to keep the gates, and over-awe the *Parliament* and the *Citie*: but now I ſee the *Cheaghs* are but a *Crowes* brood, to let ſuch great deſignes be ſo ſuddenly *quaſh't* in the *Egge*; yet they may be ſomewhat excuſed, in regard they were heartned on with aſſurance of a more eaſie paſſage; but finding the contrary, they began to make as little conſcience of valour, as *Religion*, and thought it ſafer to truſt to their *heeles*, then relie any longer upon hopes of *City Plunder*. The Malignants blanck. Corniſh cowards.

To this exigence theſe *Corniſh* (being moſt of them foot Souldiers) were inforced by the *bravery* of our *forces* in this late *victory* neer *Newburie*; where (not to inſiſt upon particulars) all behaved themſelves moſt gallantly, and with an unanimous concur- Newbury famous by a ſecond victo-

rence ry.

rence of dexterity and valour, kept the enemy in play on all sides, so that they were glad to leave their great *Ordnance* behinde them under the walls of *Dennington* Castle, we took nine small *Pieces*, Bag and Baggage, many prisoners, whereof some *Knights* and *Gentlemen*, one *Earle*, the Earle of *Cleveland*, all of the *Cornish* Religion, though (to give them their due) they fought with *English* valour.

His Majesty. His Majesty (they say) is *taking the aire* once more in the *West*, and is at *Bristoll* (some think) or thereabout; where he may have leisure, first to make his Peace with *Rupert*, by *authorizing* him to do all as he pleases; for the *Youngster*, and his *Irish Subjects*, must have their wils, onelse they will enter upon no more bloody recruitings.

His Excellency. His *Excellencie* the Lord *Generall* is recovering, not only his former health, but his *losses*, which are ours also; seem so much the lighter, in that we have not lost our noble *Generall*, upon whose welfare depends the happinesse and expectation of the *Kingdom*.

Generall *Ruthen* sick. But ill successe makes Generall *Ruthen* to continue very sick of his *Majesties service*, who *lies in* at *Dunnington* Castle, with desire to be *deliver'd* of his *Commission*, or else of the *Gout*, before he will stir, unlesse our *Soul liers* give him a Gunpowder *Purge* to set him packing.

Tinmouth at Parley. *Tinmouth* Castle is upon *Parley*, and so we doubt not to have as good an account of that, as of *Newcastle*, very suddenly: Here I cannot forget our *Woodmongers*, having so sharp a *remembrance* at my fingers ends: they do not (I perceive) intend to fall too fast for fear of hurting themselves: a penny in a *Bushell* is a great matter: ye *wretches*, is this a season to *let men blood* at the heart by *opening* their *Purses*? Ye *Milking crew*, far worse than the *Incendiaries*; for they keep us *warme* with action, you mean to *starve* us, with your *Russian*, *Greenland*, congealed *consciences*; but I have *thawed* my *Inke* on purpose for you: I mean you *Ingrossers*, that would fain be in *fee* with the *Colliers*, to keep them from fetching Coals this *Winter*: But now the ships are gone; and what will ye do then? even fall to the villanous *tricke* again of stopping the *Coale ships* from coming up into the *river*; A fine device! I would open the *mystery* here a little, but that my fingers are so *benumbed*; and it will be some piece of revenge to see some of you walk from the *Old Bailie*, with a *Sessions Brille* made out of the *Leather* of your own *Purses*.

A rattle for Ingrossers.

Dunnington Castle. The *great Guns* left lately by the *enemie* under the protection of *Dunnington* Castle are like to be ours; and also the *Castle* it self is offered, on condition they may march away freely upon the *surrender* to any other *Garrison*; but that will not be granted. So that the Earle of *Forth* also the Kings Generall is likely now to follow his *Lady*, who (they say) came this weeke to *London*, as if her *Husband* meant not to stay long behind, though he have not so much leisure as to goe to His Majestie and lay downe his *Commission*.

Vncertaine where His Majesty is. There are severall noises (but they make a confusion) one while that His Majestie is at *Bristoll*, then at *Oxford*, and then I know not where, nor doth He know well where Himselfe: Never did any great *Tennis-ball* of *passion* and *fortune*, toule about more than he has done.

Doubt. What may we thinke, if His Majestie, shall still be averse to *Peace*?

Satisfaction. Whether he be or not, we shall (now that *Propositions* are going to him) quickly know by the event; which if refused, we must needs conclude, he runs a most unpoliticke destructive course; engagements being growne to such a height, and the *Ballance* weighing so heavy on this side; that (with whatsoever vaine hope He may be inveagled) in common reason we are the likelyest to conquer, at least to maintaine a fight, as well as they, till the controversie end in utter ruine and desolation: Therefore we beseech Your Majesty at length to think of *Peace*.

London Printed for *Robert White*, 1644.

A Particular

RELATION

OF

The taking of *NEWCASTLE*;

EXPRESSING

The faire meanes which were used to gaine the Towne; the Summons sent unto them, and the many Letters past betwixt his Excellency the Earl of LEVEN, Lord Generall of the *Scottish* Armies, and them, with the mannor of Storming the Towne; the rendring of the Castle, and their condition since:

TOGETHER

VVith a Letter from the Committee with the Scottish Army to the *Committee* of both *Kingdomes* here; All sent by an Expresse to the Commissoners of SCOTLAND, *Octob*, 29. 1644.

Published by Authority.

Novemb. 4. *LONDON*,
Printed for *Robert Bostock*, and *Samuel Gellibrand*, dwelling in *Paules Churh-Yard*. 1644.

A true and impartiall Relation of the taking of *New-Castle*.

NO Faire meanes were uneſſayed to invite the Towne of *New-Caſtle*, for their owne ſafety to ſurrender themſelves into the obedience of King, and Parliament, as may appeare by theſe two Letters; The one publiſhed from the Committees of both Kingdomes, The other private from a well-wiſher to the Towne of *Newcaſtle*.

A LETTER

From the Committee of both Kingdomes to the Major, Aldermen, Burgesses, and Common Councell of the Towne of *NEWCASTLE.*

THE answers you have returned to the severall letters you formerly received from those now in the service of the King and Parliament, sufficiently manifest and declare to all the world, your evil dispositions and affections to their affaires, and your hands may one day rise up against you in judgment, if you prevent

prevent it not. But that no honeſt ways, or lawfull means may be left unaſſayed for the good of the Town (if the Lord pleaſe to open the eyes of the inhabitants to ſee what is for his glory, and their own weale) We the Committees of both Kingdomes have thought fit once more to incite you for your own benefit to treat about that love and obedience which you ſeem to ſay in your laſt to the Lord Generall his Excellencie, you declare to all the world, you beare to King and Parliament; to which triall and teſt we doe now the more earneſtly incite you, to the end the further effuſion of Chriſtian blood may be prevented, & a right underſtanding among thoſe that ſeem to make profeſſion at leaſt as you doe of one and the ſame ends obtained. And becauſe we have ſeen by experience, you have heretofore truſted to rotten reeds and broken ſtaves (and peradventure ſome amongſt you may perſwade with you to doe ſo ſtill) not truſting onely to your owne ſtrength within, but alſo relying upon others without your walls who may fail you if you lean upon them, and in your greateſt confidence utterly deceive you; and by that means bring you ſud-

denly to ruine. Consider sadly of your present condition, and though it should please God to give you his grace to doe as true hearted Englishmen, loyall and faithfull to the Crown of England, and the true Religion therein professed, ought to doe; yet endevour to acquit your selves like rationall men, which is the last advice in this kind you are like to receive from us your friends, if you hearken to our advice. Signed in the name, and by the warrant of the Committe of both Kingdomes, *Sic subscribitur Sinclare W. Armyne.* Dated *Elswick*, 7. *September* 1644. Directed to the Major, Aldermen, Common-councell, and Burgesses of the Town of Newcastle.

A Letter from a well-wisher to the Town of *New-castle*, whereof many Copies were cast over the walls, that they might come into the hands of the Inhabitants.

I Have been still silent, waiting when you should have taken some course for your owne happinesse, But now seeing your destruction even ripe, if not timously prevented, I could not but give you faire warning, and desire you both Citizens, and Souldiers, for the preservation of your Towne, the safety of your Persons,

Persons, Estates, and Families, to think upon some way, of a speedy Accommodation. and no question you shall meet with a very favourable hearing. It is no more wisdome, nor Honour, but extreame madnesse, any longer to hold out, when the danger is present and certaine; and when all your hopes of resistese have now failed you.

But when all these wayes could nothing prevaile against the obstinacy of the Enemy, The Army having endured much hard-ship with patience, and the Mines and Batteries being in readinesse; It was resolved without further losse of time, to send in this Summons.

A Copy of the Summons sent to the *Maior, Aldermen*, and *Common-Counsell* of the Towne of *New-Castle*.

WE ALEXANDER, Earl of *Leven*, Lord Generall of the Scottish Armies, That it may bee more manifest, and appeare to all men how exceedingly we desire you to prevent those evills, which cannot be longer avoided; Notwithstanding you have been formerly invited by our severall Letters in all faire manner, to think on those wayes, which might conduce most to your well-fare. Doe by these presents require, and Summon you, to give up and surrender the Towne of *New-Castle* to us, to be kept for the use of King and Parliament; That Citizens, and Souldiers may be safe, and the Towne being preserved from ruine, may enjoy the

denly to ruine. Consider sadly of your present condition, and though it should please God to give you his grace to doe as true hearted Englishmen, loyall and faithfull to the Crown of England, and the true Religion therein professed, ought to doe; yet endevour to acquit your selves like rationall men, which is the last advice in this kind you are like to receive from us your friends, if you hearken to our advice. Signed in the name, and by the warrant of the Committe of both Kingdomes, *Sic subscribitur Sinclare W. Armyne.* Dated *Elswick*, 7. *September* 1644. Directed to the Major, Aldermen, Common-councell, and Burgesses of

IRREGULAR PAGINATION

to the Copies might

you should happinesse,

But now seeing your destruction even ripe; if not timously prevented, I could not but give you faire warning, and desire you both Citizens, and Souldiers, for the preservation of your Towne, the safety of your Persons,

Perſons, Eſtates, and Families, to think upon ſome way, of a ſpeedy Accommodation: and no queſtion you ſhall meet with a very favourable hearing. It is no more wiſdome, nor Honour, but extreame madneſſe, any longer to hold out, when the danger is preſent and certaine; and when all your hopes of reliefe have now failed you.

But when all theſe wayes could nothing prevaile againſt the obſtinacy of the Enemy, the Army having endured much hard-ſhip with patience, and the Mines and Batteries being in readineſſe; It was reſolved without further loſſe of time, to ſend in this Summons.

A Copy of the Summons ſent to the *Maior, Aldermen*, and *Common-Counſell* of the Towne of *New-Caſtle*.

WE ALEXANDER, Earl of *Leven*, Lord Generall of the Scottiſh Armies, That it may bee more manifeſt, and appeare to all men how exceedingly we deſire you to prevent thoſe evills, which cannot be longer avoided; Notwithſtanding you have been formerly invited by our ſeverall Letters in all faire manner, to think on thoſe wayes, which might conduce moſt to your well-fare. Doe by theſe preſents require, and Summon you, to give up and ſurrender the Towne of *New-Caſtle* to us, to be kept for the uſe of King and Parliament; That Citizens, and Souldiers may be ſafe, and the Towne being preſerved from ruine, may enjoy the

fruits of setled Peace, whereof other Townes reduced to the same just obedience, doe now liberally taste. You are likewise earnestly desired by no means to conceale this our last offer, and warning from the Citizens, and Souldiers; As you will be answerable to God and these whom it may concerne. If in these things you faile, you may then expect the extremities of warre, And wee professe our selves, and the Army under our conduct to be altogether free, and innocent of whatsoever blood-shed, and other Calamities may ensue through your obstinacy. Hereto we expect a present Answer, Given under my hand at *Elsweeke* before *New-Castle*, 14. *October*, 1644.

LEVEN.

The Answer of the Towne of *New-Castle*, to the Summons, *October* the 15.

MY LORD,

WEE have received your Letter wherein you require and Summon us to give up and surrender the Towne as you say, for the use of King and Parliament: alleadging diverse reasons mixt with threats to move us thereunto, all which we have well weighed and considered, and as formerly, so now return this Answer, that wee declare to you and all the world, that we keep this Town for the use of his Majesty, and that wee have full Power and Authority from his Majesty so to doe; and if either you

you, or any other can ſhew us better or later warrant from his Majeſty, we will ſubmit. And although wee neither dare, nor will acknowledge that diſloyalty to our lawfull King (which you call reducing to juſt obedience) is the way to preſerve us from Ruine, and to enjoy the fruits of a ſettled Peace; yet, that you and all the world may ſee we deſire to ſhunne the effuſion of Chriſtian blood; We deſire you ſend us in writing upon what termes and conditions you would have us deliver up the Towne, and then we ſhall return you a further Anſwer (which we hope will be ſatisfactory) and if this will not give you content, proceed and proſper as your cauſe requires, and let the blood that is, or ſhall be ſpilt, lye upon their ſoules and conſciences that deſerve it, and if we be the fault, Let this ſubſcribed under our hands teſtify againſt us.

Newcaſtle Octob. 15.
1644.

Io. Marlay.
Nicholas Cole.
Thomas Liddell.
Thomas Riddel.
Richard Tempeſt.
Alexander Davilon.
Francis Banes.
Ralph Cole.
Leonard Carr.
Robert Shaſto.
Iames Cole.
Mar: Milbanke.
Cuthb: Carre.
Edward Stote:
Thomas Blenkinſope.
Samuel Cocke.

Matſm.

Matſin.	*Gabriel Robſon.*
Thomas Maddiſon.	*James Harrop.*
Anthony Richardſon.	*Io: Blackburne.*
Henry Rowcaſtle.	*Iohn Robſon.*
Thomas Clarke.	*Iames Armeſtrange.*
Charles Clarke.	*Anthony Yonger.*
William Cooke.	*VVilliam Archbald.*

The Lord Generall his Reply to the former Anſwer, *Octob.* 15.

Right Worſhipfull,

WEE have received your Anſwer to our laſt, wherein as in all our former Letters, we conceive we have uſed no threats, but faire, and peaceable expreſſions, ſuch as can be in differences of this nature; But that our conſtant deſire to ſhun the effuſion of Chriſtian blood, may more and more appeare to you and all the world. We doe again deſire, without any further delay, that Hoſtages may be ſent from either ſide, and judicious men appointed to treat, on ſuch termes and conditions, as may put an happy end to the buſineſſe, and to meet in ſuch a place betwixt the Towne and the Camp, or within the Towne as ſhall bee thought fitting by you, hereto we expect your Anſwer, and remain your loving Friend, *LEVEN*, Elſwick, *Octob.* 15.

THE

The Answer of the Towne of *Newcastle*, *Octob.* 16.

My Lord,

WE received your second letter, directed as the former, and upon good consideration we could have wisht (that according to our desires in our former leter) you would have sent in writ the conditions and termes you desire the Town upon, that we might altogether have considered & condescended to what had bin most fitting and convenient for us to grant, but since you like not that course, but desire hostages may be sent, and some appointed to meet & treat at a place convenient: We must acknowledge and confesse that we doe not hold that power in us to grant, as Major, Aldermen, and Common counsell, but solely to be in Master Major as he is Governour of the military affaires, who we find very willing to condescend to any thing that may tend to the honour of His Majeste, the welfare of *Newcastle*, and the shunning effusion of blood; if you please (to write unto him for that purpose) and so wishing a happy and honest peace in all his Majesties Dominions, we rest.

Your loving friends,

Newcastle 16. *Octob.* 1644.

John Marlay.
Nicholas Cole.
Thomas Riddell.
Thomas Riddell.
Richard Tempest.
Alex. Davyson.
Francis Bones.
Ralph Cole.
Leonard Carre.
Robert Shafto.
James Cole.
Cuthb. Carre.
Edward Stote.
Samuel Coof.
Anthony Richardson.
Thomas Maddison.
Hen. Roucastle.
John Blackburne.
William Robson.
Thomas Clarke.
Anthony Younger.
Charles Clarke.
William Cooke.
Gabriel Robson.
William Armstrong.
Thomas Blenkinsop.
William Archbald.
John Harrigate.
Wil. Leroy.

To which this Reply was ſent from his Excellency, Octob. 16.

Right VVorſhipfull,

I Conceived for your further exoneration it had been moſt fitting to write to your ſelves as Maſter Major and the Aldermen and Common-counſell of the Town: but now ſince I underſtand by themſelves, that the power is ſolely in you as Governour of the Military affaires. I will apply my ſelfe to your owne way, and ſhall here repeat my former deſires, that Hoſtages may be ſent, and a place appointed without further delay, to meet and treat on ſuch things as may moſt tend to the honour of His Majeſty, and the welfare of *Newcaſtle*, being alwayes moſt willing to ſhun the occaſions of effuſion of blood. Hereto we expect your anſwer to morrow before ten a clocke; and that you will likewiſe make known to us the names and qualities of your Hoſtages, and ſuch as you think fit to nominate to treat, and the place appointed for meeting, according as our Commiſſioners ſhall be in readineſſe againſt the ſame time. Thus I remaine your loving friend.

Elſweek before *Newcaſtle*, Oct. 16.

LEVEN.

VVhich received this Anſwer from the Major. *October 17.*

My Lord,

I Received your letter ſo late, that I was forced to keepe your Drummer all night, and I am very glad to ſee that you and aime both at one end, which is His Majeſties honour, *Newcaſtles* welfare, and the avoyding effuſion of blood: and I wiſh thoſe that treat may be of the ſame mind; but whereas you deſire me to name Hoſtages and men to treat; I deſire you to name yours, and I ſhall ſute them as well as I can; for you know there is no Noble-men with me but two of your owne Countrymen, yet we have Knights and other men of good eſteem; I ſhall alſo deſire that there may be but three appointed to treat, and each to bring

bring but one man, and know what guard you will ſend with your hoſtages, that I may ſend the like, the place of exchange, and that the treaty may be at *Newcaſtle*, and when I know your mind in theſe things, we ſhall appoint the time of meeting, and if we hold cloſe and ſincerely to thoſe ends by you propoſed, I doubt not but God will bleſſe our endeavours and ſet us at peace, and I hope in his good time, theſe diſtracted Kingdomes; which that it may be, ſhall be the daily prayer of

Your loving friend

Newcaſtle 17. Oct. 1644.

John Marlay.

Whereto this Anſwer was returned from his Excellence, *Octob.* 17.

Right Worſhipfull,

I Have received your letter, and that the buſineſſe may the ſooner be brought to a period, I have appointed Sir *Adam Hepburne* of *Humby*, the Treaſurer of our Army, Sir *David Hoome* Colonell, and *John Rutherford*, with a Secretary, and each of them a ſervant to attend them, to treat with ſuch perſons as you ſhall be pleaſed to nominate within the Town of *Newcaſtle*, and do not conceive any neceſſity of guards to be ſent with the Hoſtages, except onely one Officer, to receive them at the Green field, on the north ſide of the great ſconſe, betwixt it and our line; and I ſhall herewith alſo deſire that twelve of the clocke may be appointed the time of meeting, and that by this Drummer you may ſend hither a note of the names of ſuch perſons as you intend to appoint for hoſtages, to be exchanged at the time and place above mentioned: an happy concluſion of the treaty is the deſire of

your loving friend,

Elſweek before *Newcaſtle*, Oct. 18.

LEVEN.

Which had this reply from the Major,
October 17.

My Lord,

I Have received your letter, and doe approve of those men you name to treat, being all strangers to me; and likewise that there is no necessity of a guard, onely one Officer to meet them at the place appointed; but you desire that the meeting may be at twelve of the clock, and that I will send the names of those I intend to appoint as hostages, to be exchanged at the time and place above mentioned, which is impossible; for I received your letter halfe an houre after twelve, and certainly you meane not twelve at night; but I will keepe promise, and to that purpose, this night I will send you the names of the hostages I intend to send to the place appointed, and the time to be to morrow at nine of the clocke in the forenoone; as for those that are to treat, I intend to supply the place of one my selfe, and shall send you the names of the rest: and so wishing a happy end to these and all the troubles of His Majesties Dominions, I rest

Your loving friend,

Newcastle 17. *Octob.* 1644.

John Marlay.

Thereafter the Major sent this Letter the same day,
Octob. 17.

My Lord,

ACcording to promise I send you the names of the hostages, and of those appointed to treat, and shall keep the time and place mentioned in my former letter, and have set downe their names hereunder. I will say no more, but desire that during the time of the treaty, these courses may be holden which are accustomed in warre; and so I rest,

Your loving friend,

Newcastle 17

John Marlay.

Gentlemen

Gentlemen appointed for the Treaty.

Sir *John Marlay*, Knight, and Governour.
Sir *Nicolas Cole*, Knight Baronet.
Sir *George Baker*, Knight: and a Secretary.

HOSTAGES.

Collonell *Charles Brandling*.
Lievtenant Coll. *Thomas Davieſon*.
Capt. *Cuthbert Carr*, late Sheriffe of *Newca*.

The buſineſſe being now advanced to a Treaty, after many ſhiftings and delayes; the Commiſſioners from his Excellency went into the Towne, with great deſires of the ſafty thereof, and upright intentions to bring all matters to a peaceable cloſe; and the Hoſtages came out to the Sandgate: but truly the time appointed for Treaty was very improfitably ſpent; they would not ſuffer any propoſitions to be put in writ, but uſed high and intollerable expreſſions againſt the power of Parliament, and their own power to ſtand out, and nothing appertaining to the buſineſſe of that meeting. And after three or foure houres debate, all they would reſolve upon, was to ſend out Propoſitions to the Lord General within two or three dayes; and in the meane time declared, that what ever ſhould be the conditions of their agreement, they would onely give Hoſtages to render the Towne after twenty dayes, if reliefe came not. VVhereupon the Scottiſh Commiſſioners find-

ing themselves deluded and delayed by the Governour, who was void of all candor, and tyrannized so absolutely over the mindes and fortunes of the people, that none durst expresse their inclinations to Peace and happinesse; they were forced to part and desert the Treaty, the Governour refusing to doe so much as seeke a continuation thereof while to morrow. Hee evanished so farre in his owne conceit, that he thought the Army would have taken a summe of money, and have beene gone, and himselfe have been desired to be a Mediator betwixt the King and Parliament. But all hopes of accommodation failing, the Commissioners and the Hostages were mutually returned; and thereupon orders were given to the whole Army, and at the severall Batteries, to be in a posture, ready for action the next day early in the morning, seeing all faire meanes were ineffectuall; But that same night at eight a clock this Letter came from their Commissioners.

A Letter of the three Commissioners for the Town of *Newcastle* to his Excellency. *Octob.* 18.

My Lord,

WE have had some discourse this day with your Commissioners; but you have bound them to have our answers to your demands in so short a time, as we could not give them that satisfaction as we would gladly; considering they demanded that which was not according to your Propositions; namely, his Majesties honour, and the welfare of Newcastle. *But we are so unwilling to see Christian blood shed, as that if you please to rest satisfied till Munday, we shall then, God willing, send you Propositions as we*

hope

hope will give content. If this will not serve, we trust God will deliver us out of your hands, and so we rest,

Your loving friends,

Newcastle 18. *Oct.* 1644.

JO. MARLAY.

NICOLAS COLE.

G. BAKER.

To which, after mature deliberation had by the Lord Generall and Committee; to cut off all further delayes and exonor themselves before God and the world; This following Answer was returned by his Excellency that same night, and the Articles following therewith enclosed.

Answer from the Lord Generall to the three Commissioners their Letter, Octob. 18.

Right Worshipfull,

I Received your Letter this night at eight a clocke, wherein you shew that you had some discourse with the Commissioners sent from this place, and alleages, they demanded that which was not according to my Propositions, namely, his Majesties honour, and the welfare of *Newcastle*, and promise to send Propositions on munday next; as your assertion of the Commissioners demands is more then you can make good, that they were against either His Majesties honour or the welfare of the Towne of *Newcastle*: Sir, I admire how you are not ashamed still to continue in your delatory way, and draw on the guilt of innocent blood upon your head. You demanded a treaty, and Commissioners to be sent into *Newcastle*, which was accordnigly granted, who expected that you should have proposed conditions & propositions to them, whereby a happy and peaceable conclusion might have

have bera made: and albeit you would neither propose to them nor suffer any thing to be put in writing, yet they were content so farre to open themselves to you, even in the particulars that could have been demanded either for the Officers or Souldiers, Townesmen or Strangers, that no better conditions had been given to any Towne reduced to obedience of King and Parliament within *England*: This your dealing makes it too apparent, that what ever your pretences be, your intentions have not been reall; yet such is my earnest desire and reall intention to shun the effusion of Christian blood, that I have caused to draw up such honorable conditions as you cannot in reason refuse, which I have herewith sent you; whereunto if you agree, I desire that you send to my Lord *Sinclair* his quarters at *Sandgate* to morrow, being the 19. of *October*, at or before six a clocke in the morning four or five sufficient hostages for delivery of the Town upon these conditions by night, betwixt & munday 21. at two a clock in the afternoone; and if you faile in sending out these hostages at the houre appointed, I shall take it as a refusall, and give up all treaty; and in the meane time no cessation untill the hostages come out upon the conditions foresaid, whom we expect before, or at eight a clocke, or not at all, so I rest

Your friend,

Elswack before *Newcastle*, *Oct.* 18.

LEVEN.

Conditions

Conditions whereupon the Surrender of the Town of NEWCASTLE, the Caſtle and Forts thereof, with all the Ordinance, Amunition, and other Warlike furniture thereto belonging, are demanded by his Excellency, the Earle *LEVEN*, Lord Generall of the *Scottiſh* Army; to be kept by him for the uſe of his Majeſty, and the Parliament of *England*.

1.

THat the Officers and Souldiers who deſire to goe out of Town, ſhall have liberty to paſſe with their arms, horſes, bagge and baggage, to what place they pleaſe, the ſame not being already beleaguered, and ſhall have a ſafe convoy thither, it being within forty miles diſtance, and ſhall be accommodate with draughts in their march.

2. *That all Strangers, Reſidents, Sojourners, or Inhabitants, who deſire to goe out of the Towne, with the aforeſaid Officers or Souldiers, ſhall have the like liberty, convoy and accommodation.*

3. *That ſicke and hurt ſouldiers ſhall have all neceſſary accommodation untill their recovery, and ſhall have a ſafe conduct as aforeſaid.*

4. *That the Citizens, Burgesses and Inhabitants shall have their persons, houses, families and goods, kept from violence, and shall have the same free liberty of trade and commerce, as any other Towne reduced to the obedience of King and Parliament.*

5. *That their priviledges, liberties, and jurisdiction, shall be preserved inviolate, conforme to their ancient charters, in manner above written.*

6. *If any of the said Citizens, Inhabitants, or others, presently within the Towne, shall desire to goe and live in their Countrey Houses; they shall have protection, and safe guard for their persons and estates.*

7. *That no Billet shall be granted upon any of the Inhabitants without their consent.*

8. *The whole Army shall not enter the Towne, but one-by a competent Garrison.*

Syned, LEVEN.

Provided alwayes, that in case these Conditions above written be not accepted, and Hostages sent before eight a clocke in the morning, the nintеenth of this instant, for surrender of the Towne, at or before Munday next, they shall then be altogether void, and have no effect.

But in place of accepting the above Conditions, (which the Governour himselfe did afterwards acknowledge most honourable) they not onely returned this following Answer (whereby their judiciall induration,

ration, and obſtinacy may appeare) but the Governour likewiſe, the ſame morning, while the Army was in action, ſent out a Letter to my Lord *Sinclair*, full of mockeries and incivilities; but before that day ended, he changed his ſtraine, and was reſolved of his ſcruple, whether there was ſuch a man that had the name of *Leven*.

Anſwer of their three Commiſſioners to the Lord Generall his laſt Letter, with the Articles, *Octob.* 19.

My Lord,

WEE *received your Letter, wherein you ſay, we cannot make good that your Commiſſioners demands are againſt either his Majeſties honor, or the welfare of* Newcaſtle; *We wil give you but one reaſon amongſt many; Whether it be for his Majeſties honour that the Town of* Newcaſtle *ſhould be rendred to any of another Nation; nay more, if it be for the honor of the* Engliſh *Parliament: and that it is not for our welfare is ſo clear, needs no anſwer. And whereas you ſay, you wonder we are not aſhamed to be ſo delatory, having demanded a Treaty; We ſay, we wonder you can be ſo forgetfull, knowing we have your Letter to*

ſhow, that the Treaty was your owne motion: but for Anſwer to the reſt, and to your Articles; We ſay, the delivery of Newcaſtle *is not of ſo ſmall moment, but if you intend as you ſay, time may well be given till munday for giving anſwer, for in caſe we ſhould give conſent to let you have this Towne, there is divers more Articles then you have ſet downe, both fit for us to demand and you to grant. Therefore if you would ſhun effuſion of blood ſhed, as you profeſſe, forbeare your acts of Hoſtility, untill we give you Anſwer upon Munday, wherein we will not faile; otherwiſe we doubt not but God will require an account at your hands, and beſides, will keepe and preſerve us from your fury. So expecting your Anſwer. Ie reſt*

Your friends

Newcaſtle, 19.
Octob. 1644.

Jo. Marlay.

Nich. Cole.

G. Baker.

The

The Letter ſent by the Governour to my Lord Sinclair, *Octob.* 19.

My Lord,

I Have receiued divers Letters and Warrants ſubſcribed by the name of *Leven*, but of late can hear of none that have ſeen ſuch a man; beſides, there is ſtrong report he is dead: therefore to remove al ſcruples, I deſire our Drūmer may deliver one Letter to himſelf; thus wiſhing you could think on ſome other courſe to compoſe the differences of theſe ſad diſtracted Kingdomes, then by battering *Newcaſtle*, and annoying us who never wronged any of you; for if you ſeriouſly conſider, you will find that theſe courſes will aggravate, and not moderate diſtempers: but I will referre all to your owne conſciences and, reſt

Your friend

Newcaſtle 19. *Octob.*

JOHN MARLAY.

By theſe former letters, anſwers and replyes, it is more then manifeſt, how perverſly obſtinate the enemy was, and how carefully and patiently they were ſought after; but ſeeing their obſtinacy deſperate and incura-

ble, it was full time to proceed to action; for the condition of the Army, which had endured much hardſhip, and of the Mines which were alwayes in hazard of diſcovery, as they had formerly deſtroyed ſome ſeven or eight, and the approaching Winter, could not well admit of further delayes; and thereupon, 19. *October*, early in the morning, the Cannon began to play upon the wals from their ſeverall Batteries, while eight a clocke, at which time the Hoſtages ſhould have come out, or otherwiſe they were to expect the extremities of warre; but ſince none came, the ſervice continued from all the Batteries, and the Regiments were drawne up, ſtanding to their armes, while the breaches were in readineſſe, and the Mines ſprung. About three a clocke in the afternoon, the enemy by their countermines had very neere approached ſome chambers where the powder was lodged for blowing up the walls, which being ſignified to his Excellency, he forthwith ordered, that fire ſhould be given to theſe two mines endangered, and thereafter to maintaine the breaches carefully, while the generall aſſault ſhould be made from all quarters: a little after, the day failing, and the breaches being made, though not ſo large and paſſable as was needfull for ſo deſperate ſervice; the word was given, and the ſigne made, to give fire to the reſt of the mines, and for the Regiments to advance all at once towards the breaches, and thoſe places of the wall which were opened by the mine; but they met with no ſmall oppoſition, and nothing was left undone by the enemy to repell the fury of the aſſault: They played very hotly & deſperately from the Caſtle upon the breaches, and from the flanking-towers of the walls

with

with ſcattered ſhot; yet the Regiments advanced without any ſhrinking, though the Cannon played from manyplaces upon their ful open bodies, ſo that the difficile acceſſe to the breaches, and the mighty advantages of their walls and workes within the Towne, made a conſiderable loſſe of Souldiers and Officers of good quality; yet notwithſtanding all difficulties and reſiſtances, they acquit themſelves as became a people that conſidered the importance of ſo high a cauſe, and minded nothing but the happineſſe of both Kingdomes; and after two houres very hot diſpute upon the breaches, they found their firſt entry at the mine ſprung on the weſt ſide of the Towne, neere to Cloſe-gate; and after their entry, were furiouſly charged three ſeverall times by the horſe which were in Town, but the charge was gallantly ſuſtained and the place maintained, while the reſerve of that poſt came to aſſiſt: therafter they marched for the relief of the reſt of the breaches, & ſo the Souldiers gave over and forſook the wals, and the whole body almoſt of the Army entring, they became maſters of the Town, which taſted off no leſſe mercy & favour after the Victory, then they found valour in obtaining the ſame; for after their entry, the Souldiers did quite vaniſh, ſheltring themſelves in houſes, the Inhabitants kept cloſe their doors, the Regiments marched thorow the ſtreets without any inſolency or diſorder, never offering once to rifle a houſe, or cut off either Citizen or Souldier; they were preſently after their entry in peaceable poſſeſſion of all the corners and ſtreets, and on a ſodaine, all tumult, feare and noyſe did ceaſe. Upon the firſt entry, the Governour *Lodovicke Lyndeſay*, ſometime Earle *Crawfoord*, the Lord *Maxwell*, Doctor *Wiſhart*, a man of a

dange-

dangerous temper, who had seasoned the people both before, and the time of the siege with bitter Malignancy, Master *Gray* and *Alvay*, and others of the perverse crew, authors of all the evils which might justly have fallen upon the Town, so exceedingly obstinate, according to the rule of warre, did all betake themselves to the Castle, whence they cast over a white flag, and beat a parle, but before notive could be taken thereof, all the service was neere done. The principall houses of the Towne were preserved from plundering by the Officers; the common Souldiers that night after they had long kept their armes without doing any wrong or violence, entred some houses of the meaner sort, not safe guarded, and did a little pillage, and take away the goods out of them, but lesse then ever any people or Army did in the like case, which was the testimony of the most Malignants and Papists themselves, expressing in these very words, that no History can paralell where lesse cruelty and insolency, and more mercy were shewne in any Towne gained by storme, which ought to be no small matter of gloriation, when the enemies are constrained to acknowledge, that the wayes and practises of those who have often declared the purity of their intentions, are now found out to be nothing different from their profession; and indeed it were to be wished that the wel-affected in the Kingdom had as great feeling of the advantage given to the cause, and the good they received since the comming in of that Army to *England*, as the enemies to the peace and happinesse of both nations are sensible of the hurt done to them and their designes. But to returne.

The

The Towne being that ſame night ſecured, and the Guards carefully appointed at the breaches, and by the water-ſide, to watch the eſcape of thoſe who were within, and with ſo much loſſe and paines now caught in the ſnare. Next day thereafter, being the Lords Day, his Excellencie did likewiſe enter the Towne, and with the Generall Officers, and others of the Army, did goe to the Church ſtraightway, and gave thanks to God, that he was pleaſed, even according to the words, and wiſhes of their enemies, to proſper and bleſſe his People, according to the juſtnes of their Cauſe; The Governour, who was lately ſo pertinacious, and high minded, that hee would neither hearken himſelf to any thing which might tend to the preſervation of the Towne, but likewiſe publiſh't Proclamations, that none ſhould preſume to ſpeak of any complyance to a ſurrender, did now become a humble ſuiter to the Lord Generall (whom he thought not to be in the world that morning) that his Excellence would be pleaſed to ſuffer him, and thoſe that were with him in the Caſtle, to depart to the Kings next garriſon, as may appeare by the following Letter, wherein you ſee him a humble ſupplicant, though in ſome of his former, a ſcornfull Prophet.

A Letter ſent by Sir John Marley, *ſometimes Governour of* Newcaſtle, *to his* Excellence, *from the Caſtle, the day after the Towne was taken.* Octob. 20.

MY LORD,

ALthough you have the fortune of War againſt me (and that I might I confeſſe have had honourable tearmes from your Excellency:) Yet I hope your Noblenes will not thinke worſe of me, for doing my endeavours to keep the

Towne, and to discharge the trust reposed in me, having had strong reasons so to doe, as is known to many; And now whereas I am compelled to betake my self to this Castle, I shall desire, that I and those with me, may have our liberty, and your License, to stay, or goe out of the Towne with your safe Passe, to his Majesties next Garrison, which is not beleaguered, with our Horses, Pistolls and swords; And to have 14. daies time to dispatch our Journey, so many as please to goe. And truly, my Lord, I am yet confident to receive so much favour from you, as that you will take such care of me, as that I shall receive no wrong from the ignoble spirits of the vulgar sort; for I doubt no other, I must confesse, I cannot keep it long from you, yet I am resolved, rather then to be a spectacle of misery and disgrace to any, I will bequeath my soule to him that gave it, And then referre my Body to be a spectacle to your severity; But upon these tearmes aboves aid, I will deliver it to you, And so intreating your Answer, I rest,

From the Castle in Newcastle, *the 21. of* Octob. 1644.

Your Friend & servant,

John Marley.

For his Excellencie, The Earl of Leven, *Generall of the Scottish Army.*

Compare this Letter with that which he sent out the day before, then look what a day may produce; And now could there be any thing more just, then to denie favour to a man so eminent in all the wayes of Malignancy, so wicked an instrument; One who had so exceedingly provoked the Army, and had slighted all gracious offers of Peace;

Peace: He is now overtaken in his leaſon, and as God in his Juſtice had decreed, and his Servants foretold, thoſe enemies to the peace of the Kingdome in theſe parts, are overthrown, and were forced to ſurrender the Caſtle, and come out upon mercy; Sir *John Marley* was committed to his houſe by a ſtrong guard, to defend him from the fury of the incenſed people, for he is hated, and abhorred of all, and he brought many Families to ruine. The reſt that were in the Caſtle, have likewiſe in conſtrained humility, ſubmitted themſelves, and are rendred Priſoners, though not many dayes before, theſe peaceable Divines taught the people, that it was more lawfull, one of them to eate another, then to hearken to the Scottiſh Traytors, or comply with them in any ſort.

The Towne is now in as good condition, as ever any Towne reduced by the extremity of warre, and thereupon expoſed to the rapine of Souldiers, which oft times is unavoidable. All care was had to preſerve the houſes and goods of the Inhabitants, ſo farre as poſſibly could be done; and to that effect, many Proclamations made, That no Officer nor Souldier ſhould preſume to trouble nor plunder the houſe of any, under the paine of death. And that better obedience might be given thereto, and all occaſions of Tumults, wrongs and oppreſſions might the better be avoided, It was Ordered that no Officer, nor Souldier ſhould ſtay in the Towne, without ſpeciall order, but to returne to the Leaguer, and his former Quarters, And likewiſe for the further weal and eaſe of the Towne, the Quarters of the whole Army, are enlarged, and none ordained to ſtay in Town, but the proper Garriſon.

This is the true Relation of the Succesſe of the Scottiſh Army againſt Newcaſtle, *whereby it would appeare, that* GOD *delights to cooperate with his Armies. The beſt Uſe can be made thereof, and of all other Victories, is, to make them ſteps of advancement for the Reformation begun, and great encouragement to expede the Worke in hand, and beate downe all difficulties.*

A Letter from the Committee at the Scottiſh Armie, to the Committee of both KINGDOMES.

Right Honourable,

WEE know not any better uſe you or wee can make of the great ſucceſſe wherewith it hath pleaſed God to bleſſe our Attempts againſt this

Towne, then to make it evident to the World, that Truth and Peace are the utmoſt of our deſires, and deſignes for this purpoſe; Wee muſt unceſſantly renew our former deſires to you, That all other Affaires whatſoever ſet aſide, you will ſo far take to heart the ſetling of matters of Religion in the Worſhip of GOD, and Government of his Houſe in this Kingdome, as you may in your owne, and our Names, become earneſt ſollicitours with the Aſſembly of Divines, to put that buſineſſe to a period, and with the Parliament, that where the foundation is laid by the Aſſembly, their Authority be not wanting for the compleating of the Worke; no greater incouragement then this can come to the Hearts of all thoſe that are ingaged in this Cauſe with you, nor can any meanes be ſo powerfull, to remove theſe great prejudices raiſed againſt our Cauſe, by the abundance and variety of Sectaries, Separatiſts and Schiſmaticks living amongſt us, to the great ſcandall of the Goſpel, and Profeſſors thereof. This being done, wee may with the greater confidence expect a bleſſing upon our Endeavours for Peace, for which, as no ſucceſſe can alter our deſires, ſo wee are confident, you are uſing all expedition

poſſible

possible for expediting your Propositions thereof, that they may be dispatched to his Majesty, whose favourable Acceptance is prayed for thereunto,

BY

Your affectionate Freinds,

Newcastle 23.
Octobris 1644.

&

Servant.



Sinclare J.P.D.

FINIS.

AN ORDINANCE OF THE Lords and Commons Assembled in PARLIAMENT,

FOR THE

Constituting of Sir *Nathaniel Brent*

IVDGE

OF THE

Prerogative-Court

OF

CANTERBVRY.

Ordered by the Commons in Parliament, That this Ordinance be forthwith Printed and Published.

H. Elsynge, Cler. Parl. D. Com.

London: Printed for *Edw. Husbands. Novem.* 5. 1644.

BRITISH MUSEUM

An Ordinance of the Lords and Commons assembled in Parliament, for the constituting a Judge of the Prerogative Court of CANTERBURY.

WHereas William Merrick Doctor of the Laws, late Commissary Generall, Master or keeper of the Prerogative Court of Canterbury, Wilfully and contrary to his duty, hath absented himself from due attendance on the said Office, revoked all Surrogations and Deputations by him made, in or neer London, Kent, Middlesex, and other places within the power of the Parliament, Wilfully, and to the end that Justice might not be administred in Causes Ecclesiasticall in the said places, in things to his jurisdiction belonging; by reason whereof, the Administration of the goods and Chattels, Rights, and credits of such persons who have died intestate, could not be had nor taken, nor the Wills of others, who made their last Wills

and Testaments duely proved, nor Justice in such cases administred; The Lords and Commons in Parliament assembled, taking into their consideration, the necessity of that service, declare & adjudge the said place void of the said Doctor Merrick, and him from the Execution of the said Office doe amove; And have constituted and Ordained, and by these presents doe Ordaine, that Sir Nathaniell Brent Knight, Doctor of the Laws, by himself, his Deputy and Deputies, use, have, exercise, and enjoy the Office of Master or Keeper of the said Prerogative Court, together with all and singular Emoluments, Wages, Fees, Profits, Commodities, and Jurisdictions to the said Office belonging or appertaining: And do appoint him the said Sir Nathaniell Brent, Doctor of the Laws, by himself and Deputy or Deputies, sufficient to do, execute and perform all such Offices, duties and things, as to the Master or Keeper of the said Court, doth belong or appertain, for the granting of Administrations, making Probate of Wills and other things, to do and perform, as fully and amply

ply

ply, as by the Laws and Statutes of this Land, any Commissary Generall, Master or Keeper of the said Court, ought to do and perform; To have, hold, use and exercise the said Office, with the appurtenances, till it shalbe otherwise Ordained by both Houses of Parliament: And that all Processes, probates of Testaments, Letters of Administration, and other things whatsoever, which shall passe the Seal of the said Court, shall passe in the Name and Stile of the King, and with the Teste of the said Sir Nathaniell Brent; And that the said Sir Nathaniell Brent, in the execution of his said Office, shall have in the Seal of his said Office, the Kings Highnesse Arms, decently set, with these Characters ingraver about it (SIGILLUM CURIÆ PREROGATIVÆ) and shall use no other Seal for the said Office. And the said Lords and Commons do further Ordain and declare, that all probate of Wills, and Letters of Administration, and other Acts that since the twenty third day of May, Which Was in the year of our Lord God 1643. have been done, or that

shall

shall be done hereafter, by the said William Merriek, or any other person or persons, as Master or keeper of the said Office, other then by the said Sir Nathaniell Brent, his Deputy or Deputies, or by such person or persons, as shalbe appointed by the Lords and Commons in Parliament, to grant such administrations, or take probate of such Wills, shalbe void and of no effect, to all intents, unlesse that the Administrators or Executors that claim thereby, shall again take new Letters of Administration, or make new Probate according to the intent of this Ordinance, before the end of Hillary terme next, in the year of our Lord God 1644. In which case it is meant, that they should not be prejudiced any way by this Ordinance, but that the said former Letters of Administration and Probate, remain of force, any thing in this Ordinance not withstanding.

Nevertheless, every person who had right to demand Letters of Administration, or that might justly have opposed the former Probate, of any such Will at the first granting of such Letters, and making of such Probate

bate, shall bee heard ab integro upon demand of such new Letters of Administration, or making of such new Probate, to demand Letters of Administration, and to oppose the probate of any Will formerly proved as aforesaid, as fully and freely, and Justice shall be done to all parties, respectively in like manner, as if no former Administration or probate had been formerly granted or made.

And further it is Ordained, That in case that opposition of any Letters of Administration, or Probate formerly made as aforesaid, shall be made, and Suit thereon arise, and not determined before the end of the said Term, then the Administrators or Executors shall have further time and liberty to take new Letters of Administration, or make new Probate, as the Justice of their cause shall require, untill that the same Suit shall be ended or determined; and then within one Term next following, to take new Letters of Administration, or make new Probate, and be in like condition, as if the same had been done before the end of the said Hillary Term. Pro-

Provided also, That in case of the Repeal or avoydance of any Letters of Administration, or probate, by vertue of this Ordinance, all payments & acts, legally, & bona fide, done unto or by such Executors or Administrators, shall be held good and effectuall, saving that then such Executors or administrators respectively shal be answerable for what remains in their hands unadministred, or is disposed away to their own use, or in trust for them to such Executors or Administrators, who shall obtain probate of the Will or Administration, according to the intent of this Ordinance, to bee administred by such party to whom Administration shall be granted, or who shall make probate according to this Ordinance, as to Justice shall appertain, and as to the Office of an Executor or Administrator appertaineth to do.

FINIS.

TO

SIONS LOUERS,

BEING A GOLDEN Egge, to avoide *Infection*:

OR,

A SHORT STEP INTO the Doctrine of laying on of hands, to provoke such as have time, hart, and parts to prosecute resting upon the promise, the tongue of the stutterers shall speake plaine, and out of the mouthes of babes, *Jehovah* shall have praise.

Looke not to Scottish, *nor* Dutch, New-England, *nor Olde, Behold the paterne, the Apostles fellowship and so goe up by the Tents of the Shepheards.*

written by mrs: Sarah. Jonds. Diaz wife



London

nouemb. 6th.

Printed in the yeare 1644.

BRITISH MUSEUM

VVorthy D. *Gouge*,

Remembring your antient acquaintance with mee and my Father long since at rest, I presume to father this naked child without Scholasticke phraises, or Schoole learning to dresse it and garnish it, and so bring it forth to further view, knowing by experience, and also you were well reported of for the opening of Doctrines, seeing you have had a word of knowledge to preach the Doctrine of Repentance from dead workes and faith towards God, and have sweetly taught Christ in his Priestly Office, I beseech you leave some good savour of your name before the close of your eyes concerning Christs Kingly Office; open the Doctrine of the laying on of hands, and rest not in the ceremony which hath been used by the laying on of hands of bloody persecutors, I hope you will be wary of new inventions, to lay on fowle hands againe, leane not to their wisedome that have so long erred, take the advice of the Assemblie of the Saints, and so of the spouse of Christ who washeth her hands in innocencie and compasseth the Alter, let her have her due benevolence and so her right; as she is the Eldership to lay on hands by whom she shall appoint.

Sir, there was much jelosie of you in the time of the Prelates, that you were too full of feares, And now the Lord hath shortned those dayes of persecution; and you have a prise in your hand, being one of the Maisters of the Assemblie, fasten some naile concerning the Doctrine of laying on of hands, which will cleare up holy fellowship and take off that aspertion layd upon your congregations, that they are false; none of Christs, but Antichristian: Though I doe not for

my part say so of them, yet the Doctrine of Baptisme and the Doctrine of laying on of hands is left out of them notwithstanding the ceremonys have beene of Baptisme and laying on of hands more then needed which makes some to goe to a second Baptisme and in other forme, some are seekers out of a Baptisme looking for Elias as John *the Baptist to bring it from heaven, forsaking all fellowship till Christ shall send forth new Apostles to lay on hands; All this is (as I conceive) is for want of the knowledge of these two middle principalls, seeing these things are come to passe in your dayes, before your end; labour in the word and doctrine to cleare up these two principalls, so to our great Doctor I leave you to teach you the misteries of the Kingdome:, resting ever to love the Saints.*

S. Fonte.

I Printed a few for my owne use, because I would not loose my thoughts, & for such as shal councell me for the best; for without councell the thoughts perish. If herein I have failed, I hope it will be easily passed by being the first fault upon that subject of laying on hands desiring to provoke to love & good workes, so to him that hath loves to bestow upon his beloved, who is the wonderfull councellor. I leave all the worke.

TO

TO SIONS LOVERS,

Being a Golden egg to avoyd Infection, &c.

CHristian Reader, I thought to have beene silent, but this is a time of warre, the war increaseth not onely in earth but also in heaven, when the Lord will destroy his enemies, hee provokes them to come out against his people; and the Saints are as a marke for many to shoote at, but this is the comfort of the Saints, the Prince of peace, his Angells the Ambassadors of peace fighteth for *Sion* and the hill thereof, against the Dragon and his Angells, blessed those that helpe the Lord against the mighty, the Lord takes part with those that helpes the Saints, wherefore let those that are against the Saints hold there peace; I will speake come what will; The enemies of the godly are forgers of lies, and the Saints become their enemies because they tell them the truth; wherefore deare friends of Christ, harken not to lying vanities and so forsake your owne mercies; joyne to the Saints in holy union, as *Jehovah* saith to the Prophet let them returne to thee but returne not thou to them, though it be hard to goe against the flood the Dragon casts out of his mouth, yet looke to him that guides the sterne the Captaine of our Salvation, remember that the destroying mountaine *Babell* is rowling downe as a burnt mountaine, and the beast and the false Prophet is comming also with the ebb into the lake, wherefore let the Saints take hart, though they goe against the streame of the times, for their way is one high,

Pſal. 118. 7.

Joh. 13. 13.

Jerem. 2. 8.

Ier. 15. 19.

Ier. 51. 25.

Rev. 22. 20.

high, and it will be easie for they of the world to goe downe the streame with the lyers their companions, wherefore comfort ye my people, comfort ye my people saith our God, though there be pleaders against Gods people, and they are not suffered to pleade for themselves, yet the Lord will pleade
Esa 51.22. their cause; the spirit may depart from seven and sevens, but hee that hath the seven spirits will never depart from his spouse, he will be with her to the end of the world, walking in the midst of the seven golden candlesticks, all the congregations that puts away all abominations so farre as they know and mingle not with drosse, what is not declared by letter, must be cleared by the word that was before the letter, Christ manifest in all his offices, and so measure the Temple, the Altar, the worship, and the worshippers, put away all humaine inventions that agree not with that rule; and so in his armes I leave thee that loveſt *Sion*.

Exhortations to Gods people.

Give glory to the Lord your God, before he cause darkenesse; and before your feet stumble upon the darke
Ier. 13.16. mountaines, while you looke for light he turned it into the shadow of death and make it grosse darkenesse.
Heb. 12.6 13. Let that which is halting be healed, least it be turned out of
Ier. 51.16. the way, Come out of her my people least your hearts faint when you see the judgement: It is commendable for Gods
Acts 2.42. people to abide steadfast in the Apostles doctrine and fellowship.

Observations for Gods people.

Eze 10.15. They that be ashamed of the iniquities, shall see the pattern of the house of *Jehovah*, The labour of the foolish weary every one of them, because he knoweth not how to goe to the City.

Comfort to Gods People.

Esa. 41 15. Behold I will make thee a new threshing instrument, having

ing

ing mouths wherewith thou shalt thresh the mountaines and beat them small and make the hills as chaffe, this honour have all the Saints they shall have a two edged sword in their hands, they shall be terrible as an Army with banners; great are the Armies, many were the publishers all the Congregations of the Saints; as shee preachers hold forth Christ, publish the Gospel, take in and cast out, exercising the power of Christ Pſal. 149. 8. 9. Cant. 6. 4. Pſal. 68. 11.

Admonishons to such as goe from mountaine to hill forgetting their resting place.

Arise, this is not your rest, because it is polluted, Polluted Congregations is not the rest of the Saints; why gaddest thou so much to change thy way, thou shalt be ashamed of *Egypt* as thou wast of *Assyria*, It may be thou maiest be ashamed of the *Presbytery* as thou wast of the *Hierarchie*. Mich. 2. 10. Jer. 2. 36.

Why doe we sit still? Assemble your selves and let us enter into the defensed Cities, and let us be silent there, for the Lord our God hath put us to silence and given us water of gall to drinke, because wee have sinned. Holy fellowships are fenced Cities, upon all the glory shall be a defence.

Beware of doggs, for the leaders of this people cause them to erre, and they that are led by them are destroyed, they that posesse them, slay them, and their teachers have swallowed up the old path. Esay 4 5. Jer. 8. 14. Phil. 3. 2.

Good councell to lukewarme Congregations. Esay 9. 16.

I councell thee to buy of me gold tryed in the fire that thou maiest be rich, and white rayment that thou maiest be clothed, that the shame of thy nakednesse doe not appeare, and anoint thine eyes with eye salve, that thou maiest see, such as see the evill of their way, will enter into holy fellowship with silence and here the Saints: The Prelates in their time put the godly to silence, and the time will come when God shall put many to silence, and then they will heare what the spirit speaketh to the Saints none dareing to speake against them. Zach. 11. 5. Esay 3. 11. Revel. 3. 18.

Q. *What may be the darke mountaines wee may avoyde falling on them.*

A. This is a begging age, and there is Phisitians of no value that beg questions but not for healing, but some have many questions to beg, but before we fall upon queries, let us heare

here what hath beene done against the Saints, There have beene councellors of state that have councelled for their hurt: I hope better things of some that are now clouded with temptations; that they will dote upon questions of no worth, and plead for a thing of naught, and against the Saints, but were they grave councelors as healing Elders, they would endeavour to heale *Babell*, shee not being healed, or come out of her into holy fellowship, as the straight gate by reason of persecution, and so shine forth to the consuming of Antichrist, and their holy fellowship and godly conversation will be as the leaves of the trees of the sanctuary for the healing of the nations. And if they were wise pleaders, they would not plead against the Saints, who were companions with them in sufferings, and in their adversitie, gave themselves to prayer in holy fellowship for them, which they called convinticles, who after the way they called heresie worship they God abiding steadfast in the Apostles doctrine and fellowship, and put away uncleannesse from them so farre as they know, they doe not separate with shame, as some Congregations like darke mountaines, those that abide in holy fellowship doe not seperate with whores, they doe not worship with harlots as the people that doe not understand, but may fall upon the darke mountaines; If those pleaders that accuse the Saints of that they know not, were they wise pleaders they would plead the cause of the dumbe, who keepe silence in evill times, the wicked being in sight: If they would plead their own innocency after some that have been first as seeming just, *they are made dumbe and put to silence*, for none of their Complaints shall passe the Presse, but the Presses are filled with their Letters, that open their mouthes wide to smite the Saints with the tongue, and wound them with the Pen, blotting them with their Inke; as if they would not have the name of holy Ones among them; as in the time of the Hiratchie; the pretious were put out, and the uncleane kept in, and compelled to come to worship, though they relished it no more then the White of an Egge: But now when the name of Antichrist should be raised out, now they have a prise in their hand to set upon reformation, now the judge-

Ezek. 42. 8.
Rev. 22. 2.

Hosea 14. 4.
Psa. 39. 1.

ment

ments of God are on the earth, *should not the Inhabitants thereof learne Righteousnesse*; shall the hands of the wicked be strengthned, and the hearts of the godly sadded, whom the Lord hath not sadded: Remember what is said, *this is that king Ahaz that sinned more and more in the time of distresse*: Oh that the Saints were wise to gather into holy fellowship, the roote of *Jesse* set up for an Ensigne, and so Thrones set up for Judgement in the gates of *Sion*, executing the power of Christ to judge each other; then there would bee little or no worke for Lawyers, especially among the Saints; then evill reports of the Saints would not be received, and such as bring up an evill report of the good way of God, are not likely to see the pattern of *Jehovahs* house: Let such take heed they fall not upon the darke mountaines, as they fell in the Wildernesse, but give glory to God, confessing their sinne, be ashamed of Iniquities, so shall yee see the Pattern of the House, and goe not so much as neere the Corner of the Harlot, gad not from mountaine to hill, forgetting the resting place, dayes without number: *Why gaddest thou so much to change thy way*, If there be another Lord-like power set up, you shall be ashamed of it, as you were of the former Hiratchy, marke what the wise Preacher saith, *The labour of the foolish wearieth every one of them, because he knoweth not how to goe to the city*. Is there not great labour lost in wrong reasoning, strife about words, Presbitery and Independency which the Saints in fellowship owne not? is there not much wearinesse in reading many bookes to no profit, but to please the flesh? is there not much wearying in carnall disputes, contending for nought shewing lust which should not be the custome of the Saints? the reason of their wearinesse is, they know not to goe to the city where the Saints sit together in holy fellowship as in heavenly places, according to the doctrine of laying on of hands, which hath not beene tought, so farr as I know in the confused congregations since the defection of Antichrist; the doctrine of Baptisme and the laying on of hands hath been as it were lost, as the book of the law which was found in good *Josias* time of reformation, such as desire reformation now, may doe well to put to pen, and presse, pulpits and conferences to cleare those two doctrines. the doctrine, of baptisme will cleare the puities of the ordinances, the doctrine of laying on hands

2 Cor. 18. 22.

1 Cor. 6. 5.

1 Cor. 10. 5.

Jer. 2. 36.

Eccle. 10 15.

2 Cor. 34. 14.

will cleare holy fellowship, the laying on of foule hands, yea, bloody hands of the Prelates hath beene taken for the doctrine of laying on of hands as if the using of the ceremonie as a shell to the kernell held forth in the doctrine, even as if the joyning of the lips which is the ceremony were all that is required
Rom. 16. 16. to imbracing by love.

If there bee another power out and above the congregation
Heb 7. 7. which is the Eldership above her stewards, for the lesse is blessed of the greater, so surely the congregations united together in Covenant, by worship or agreeing in the name of Christ in time of reformation having beene back-sliders, such as the ti-
Psal. 50. 5. picall, nationall, great congregation said, come let us joyne in
Esay 50. 5. Covenant, what was meete for the tipiall Church as the generall congregation of the first borne, the same is meete for every visible congregation when they come to reformation, uniting themselves together in holy union, to injoy holy communion and so shine forth to the consuming of Antichrist, electing, choosing out from among thmselves, ordaining, investing by her owne power given her from Christ, shee being in his stead the Eldership to appoint her Officers, as her maides
Pro. 9. 1. to kill her fatlings, dwelling together in one Parish, is not from heaven to make one bread and one body but of men, but many members becomes one body according to Gods, Ordinance to have power to take in & cast out by uniting together by faith & order agreeing in the name of Christ, and so we are indowed with power and order; as two parties husband and wife becomes one by Covenant more or few partners becomes one by covenant, civill fellowships many members becomes one congregation by Covenant, so joyning to Christ by faith gives us not a visible right to the ordinances, but uniting together accor-
Jer. 50. 5. ding to the minde of Christ, joyning to the Lord in Covenant; so in times of persecution holy fellowship will not falsefie their Covenant, though the Parish Assemblies turne with the State in evill times, but this is too great a labour for my selfe, I doe
Psal. 44. 17. but hint it to the honored that labour in the word and doctrine as a patient desire to be healed wherein I erre, I earnestly beg these questions of the wise and learned, by what name or title soever called or would be called; for of them is pretious Preachers concerning the doctrine of repentance from dead workes

and

and faith towards God; but of them are those that have spoken evill of the old and good way, of them there is that have blasphemed the Tabernacle and dwellers in heaven, of them there is hirelings to speake against the gathering of the Saints in order, as *Shemaiah* was hired by *Sanballat* & *Tobia* to hinder the building of Gods Temple, of them there is not any that ever I heard that opened the doctrine of laying on of hands, wherefore though I honour them for the truth they teach, yet I submitt not to them in that which is besides the text, wherefore turne my questions to the more honored Christians, peculiars purchased by Christs blood, such as have the tongue of the learned to speake a word in season to the weary, honored before such as ashame their name, as the righteous is better then his neighbour, such as through beleeving out of whose bellies flow rivers of waters of life, such as feare *Jehovah*, with whom are his secrets, holy brethren such as are made partakers of the Divine nature, I know no other Divines but brethren and sisters united together as godly *Philadelphian*, and sweet *Smyrna*, dwelling even together in unity, honored Saints with the double edged sword of those holy hearers, I begge these questions following.

Neh 6. 10.

John 2. 38. Psa. 25. 14.

Rev. 3. 8. Jer. 2. 8. Psa. 133.

Quest. 1. Whether the Congregations that know not the Doctrine of laying on of hands, that know not the power, or have given their power to the Beast, that know not how to weld the two edged sword, that know not how to speake each to other, 2 or 3 by course, and others to judge, that know not how to judge one another, that know not how to deale with one another, 1 by telling privately, 2 by two, or 3 & then to the Congregation, whereof they be members, that know not how to elect, choose, ordaine, invest Pastors, Teachers, Elders, Deacons, Male and Female, qualified according to holy writt, whether such congregations as these may not be said to be darke mountaines.

Mat. 18. 15. 16.

Q. 2. Whether such as be contosticated with the cup of fornicators, raging and rangling drunke with pride and passion, also staggering are not like to slumber and fall upon those darke mountaines.

Q. 3. Whether the Saints that withdraw from all that walke disorderly either brethren or congregations agreeing in the name of Christ covenanting to walke with God, and one with another to walke with God in all his waies, so farre as they know or shall know be not the way and order of the Gospell.

Q. 4. Whether such Congregations as last aforesaid be not sencted Cities which are walled by the power of Discipline, upon
Esay 4. 5. all the glory shall bee a defence, and such for whom the Prophet
Psa. 51. 18. prayes the walls may be built.

Q. 5. Whether the mixt Congregations, that exercise not the power of Christ that he hath given them be not unsensed Cities.

Q. 6. Whether that new threshing instruments having mouthes cal'd new, as the new commandement which was from the beginning, be not the ordinance of Discipline to beat the mountaines into chaffe, the graine may appeare, behold I will make the tipicall congregation nation one congregation, behold I will make thee a very visible congregation under the Gospel a new threshing instru-
Esay 41. 15. ment, so the power is given to her, not to her officers.
Psa. 68. 11.
Mat. 28. 19. 20. Q. 7. Whether the Congregations be not the shee preachers to whom the command is given, to whom the promise is made, goe Preach and Baptise, observe and doe all I command you, and I will be with you to the end of the world.

Q. 8. Whether all the Saints shall not have honour, the power as the two edged sword, her overseers being one with her, not Lords over her.

Q. 9. Whether the Saints that would have healed *Babell* be not being healed are not to come out from confusion and gather
Cant. 5. 6. into order as flockes of sheepe goe up from washing.
Esay 11. 10. Q. 10. Whether the Congregations that suffer Christ to reigne over them, the Roote of *Jesse* set up for an ensigne, exercising the power of Christ to take in what is serviceable, casting out what is offencive, would not be as terrible as an army with banners, com-
Cant. 6. 4. ly as *Jerusalem* beautifull as *Tirzah*.

Q. 11. Whether the Males in every Congregation be not to lift up pure hands, prophesying one by another, two or three by course, the rest judging.

Q. 12. Whether such Preachers as speake against such as walke in order and are of the quiet of the land, such counsellers as adviseth to their hurt, such pleaders as pleade for a thing of nought
Eph. 5. 21. shall not be called to the barre of Gods judgment if they repent not.

Oh, that wee might submitt one to another in all that is good. O that the time were come that the Wolfe might lie with the lamb
Esay 11. 6. &c and a little childe should leade them.

K. P. I. London B.

The Weekly Account.

Num. 61.
Nov. 6.

Containing,

Certain Speciall and Remarkable PASSAGES from both Houses of PARLIAMENT; And Collections of severall Advertisements; From ——

{ His Majestie. / The E. of *Manchester*. / Generall *Leven*. } { Sir *John Meldrum*. / Sir *Will. Waller*. / Collonel *Massey*. } { Prince *Rupert*. / Collonel *Blake*. / Captain *Hacker*. }

Tiamouth Castle taken by the Scots, with 29 Peeces of Ordnance, 50 Barrels of powder, 500 Muskets. Match, and other Ammunition, and the Articles on which it was surrendred. Liverpoole *taken by Sir* John Meldrum, *by a mutinie in the Town; and in what manner the common souldiers bound their Commanders, and brought them out prisoners to our Forces.* Dunnington *Castle stormed on Friday last, and in wh t condition ther are now in. A rich Prize taken by Captain* Swanley. *A petition to the King. An Order touching the setling of Church Government. The alterations in the Propositions for an Accommodation. And Letters from Sir* William Waller, *Sir* Samuel Luke, *and many others; to the Parliament.*

From Thursday *the* 31. *of* October. *to* Wednesday *the* 6. *of* November. 1644.

London, Printed by *BERNARD ALSOP.*

THURSDAY, October 31.



His day Letters came to the House of Commons from Sir *Samuel Luke*, dated at Newport the 30. of this instant, whereby he certified, That he had intelligence part of the Kings Horse were come to Wallingford and Oxford, and the Partie which relieved Banbury Castle remained (as yet) about Atherbury, Ayno, and Brackley, but were preparing to remove their quarters, and joyn with the rest of the Kings scattered forces.

Letters this day were also read in the House from the Major of Lyn, informing that, that Town was in a good posture of defence, and that they had spared some Arms and Ammunition, for the supply of those forces which were gone against Crowland, and that there

was great hopes of regaining that place in a very ſhort time, if a ſupply of Boates were added to the Beſiegers, to ſtraighten the Enemies paſſage by water; upon which the buſineſſe was referred to a Committee, to draw up an Ordinance for that purpoſe, and report it to the Houſe.

Letters from Sir *William Waller* this day, confirmed the taking of great ſtore of Armes and many priſoners, ſince the late Victory near Newbery; but moſt of the men being poore Country fellowes (that were forc'd, and offered to take the Covenant not to fight any more againſt the Parliament) they were left to their election, whether they would fight for the Parliament, or depart to their own dwellings; upon which many of them made choiſe of the Parliaments ſervice.

It was alſo certified, that valiant Captain *Swanley*, hath taken a ſhip of about 150. tun, going from Briſtoll, and bound for France; her lading was Butter and Lead, commodities vendible and uſefull.

FRIDAY, November 1.

LEtters this day from Sir *William Waller* to the Committee of both Kingdomes, dated at Newbery the day before; Signified, that moſt of his foot and ſome horſe, were at that time before Dunning on Caſtle, and that he had placed his Leaguer in three ſeverall places, and intended to ſtorme it the next day, if they yeilded not before.

This day Captain *Moulton* (who hath done exemplary ſervice to this Kingdome) came to the Commons Houſe, and brought thither a Cope, two Croſſes, and other Reliques of Rome, which he found in the Cathedrall of St. DAVIDS in Wales; He alſo preſented to the Houſe, the condition of the Parliaments forces in the County of Pembroke, which in brief is this; That when Prince RUPERTS forces were beaten out of Northwales, by Sir THOMAS MIDDLETON, and Sir WILLIAM BRERETON, they fell down that way, and joyned with Collonel GERHARD, by which meanes Major Generall LANGHAM and his forces were neceſſitated to take into Gariſon, and the inſulting Enemy made great ſpoil and havock in the Country, killing, burning, and deſtroying all that came before them, to which you will give the more credence if you take this along with you; *That many of them were Iriſh Rebels.* He further declared, that Prince RUPERT hath now called moſt of them back unto him, and that Major Generall LANGHAN hath taken the Field again, being in number about five hundred horſe, and five thouſand foot.

This day it was ordered, that the Biſhop of Canterbury ſhould be brought the day following to the Bar of the Commons Houſe, and that Mr. BROWN

(a Mem-

(a Member of the said house) should make a summary relation of the whole matter, proved against him in the house of Peeres.

Reported that 6000 of the Scots horse and foot, were advanced this way as far as *Yorkshire*, there to joyn with the Lord *Fairfax* in the reducing *Scarbrough*, and some other places in those parts, which as yet are not subdued to the obedience of the King and Parliament.

SATURDAY, November 2.

THose which came this day from the Lord Generall, affirmed that he was comming up to London in his Barge by water, and the last night he lay at Windsor.

A Letter was sent to the Committee of both Kingdomes, from the Scots Committee at Newcastle, which was by them transferred to the Commons, and the matter being of great concernment, and occasioning further debate, I think good to present unto you a true copie thereof, as followeth;

RIGHT HONOVRABLE,

WE know not any greater use you or we can make, of the great successe wherewith it hath pleased God to blesse our attempts against this Town, then to make it evident to the world, that Truth *and* Peace *are the utmost of our desires and designe; For this purpose, we must unessantly renew our former desires to you, that all other affaires whatsoever set aside, you will so farre take to heart the setling of Religion in the worship of God, and government of his House in this Kingdome, as you may in your own and our names, become earnest sollicitors with the Assembly, to put that businesse to a period; And with the Parliament, that where the foundation is laid by the Assembly, their Authority be not wanting for the compleating of the work. No greater incouragement then this, can come to the hearts of all those that are ingaged in this cause with you, nor can any means be so powerfull to remove those great prejudices, raised against our Cause, by the abundance and variety of Sectaries, Separatists, and Schismatiks of the Gospel and Professors thereof. This being done, we may with the greater confidence expect a blessing upon our endeavours for* Peace, *For which as no successe can alter our desires, so we are confident, you are using all expedition for expediting your Propositions thereof, that they may be dispatcht to His Majesty, whose favourable acceptance is prayed for thereunto, by*

Your affectionate Friend,
and Servant;

Newcastle, 23. Octob. 1644.

SINCLARE, J.P.D.

VPon debate of this Letter it was ordered that the Assembly of Divines should deliver to the House the heads, and results of those things which they have debated, and disputed touching the Church-government, which being as marrow and bones, may easily receive ligiments and sinews to knit them together, for the establishment & uniformity in Religion & Discipline.

Alderman *Atkins* Lord Maior of London for the yeare ensuing, like a discreet and Religious Governour of so populous a City, at his first entrance into the place, set forth this ensuing Order, *viz.*

IT is earnestly desired, that all Ministers in every parish within the City of London and liberties thereof, doe read distinctly the next Lords day, and for the first Lords day in every month, all such Acts and Ordinances as are in force, and are made to reforme the abuses committed upon the Lords day by prophaning of it, and also against that odious sinne of drunkennesse and swearing, sinnes too too much practised in this City and Kingdome even now in these sad times, which is a chiefe cause of Gods heavy displeasure against this City and Kingdome. And that they will take some paines in declaring the heynousnesse of those sinnes by Scripture proofes, and to encourage all officers, and well-affected persons, to bring in all such offendors a Justice to be punished according to law, promising hereby to put all those lawes in execution without favour or affection to any person whatsoever, dated the first of *Novemb.* 1644.

MUNDAY, Novemb 6.

IT was ordered that one more shall be added to the Committee of Glocester, and Monmouth.

And whereas the goods of one Master *Fortescue* a Papist were lately seized on for the good of the Common-wealth, and the said *Fortescue* pretend, that he is imployed here by the Duke of *Lorraine* as his servant, or Leager. It was ordered that the sequestration shall be taken off, and in regard it doth not appeare to the Parliament, that he is a publick Officer, it was further ordered, that he shall depart this Kingdome within twenty dayes, which order (with the former order concerning the Assembly) were this day carryed up to the Lords for their concurrence.

So intricate are His Majesties wayes, and so various the reports of his residence this Week, that one while he was said to be at Bristoll, another while at Bath (and that Prince *Rupert* should meet him there with 500 horse, and 3 000. foot) anon he is said to be at Oxford, or somewhere else;

But

But to resolve us herein, it was this day certified by divers Letters from good hands, that his Majestie was come out of Wiltshire unto Cicester, in the County of Glocester, and had kept his Rendezvous there for a whole day, but it was thought he was removing to Oxford. That the Earl of Manchesters horse were advanced that way, and were on Saturday last within ten miles thereof; And Colloncl *Massy* at Malmesbury, not above a dayes march distant from thence, and therefore further action was expected, if the King got not to Oxford, whether we hear since that he is come.

Another partee of our horse are about Blewbery, to keep in the Wallingford forces, while our foot manage the businesse against Dunnington Castle: They daily play against it with their Ordnance, and began to storme it on Friday last, but finding that the Enemy was better provided of powder then was expected, and the Castle full of men which will soon devour all the provision, it was thought fit rather to let them chaw on the hungry bit, then to lose any of our men before it, for they are brought already to that low condition, that they offer to march away; but are fearfull to be convoyed by those whose Convoy they were not long since, because they did more then they would be done unto.

The Lords sent a Message to the Commons desiring a conference, at which the Lord *Grey* of Warke (Speaker of the House of Peers, *pro tempore*) declared to the Commons that they had consulted on the propositions sent unto them from the Commons, and had agreed upon some alterations in the 14. proposition, and the first qualification. That whereas Prince *Rupert* and Prince *Maurice* are exempted from pardon, their Lordships desired that they might be put into the qualification of exile and banishment.

Secondly, That the Lord *Paulet*, and Sir *Ralph Hopton* be also taken out of the former condition, and put into another qualification.

He further shewed that their Lordships had something which they desired might be added to these propositions, *viz.* That the Lord *Herbert* (sonne to the Earle of Worcester) and Sir faithfull *Fortescue* might be put into the first qualification of being uncapable of pardon.

His Lordship also propounded some Queries. 1, Whether (where it is said the Invasion of Scotland) it be meant that the matters touching that businesse, should be referred to the Committees of both Kingdomes, and where mention is made of those that were members of Parliament, and voted against the Kingdome, they desired that the word might be thus, who have departed from the Parliament, and voted the Parliament of both Kingdomes Traitors, and not rendred their persons before the first of *Octob.* &c.

Another thing was, that the word Bishops might be left out, they being included in the word Clergy.

Again, their Lordships desired to be satisfied from the Commons, whether they intended that the City Propositions should be separate and go single by themselves, or under the name of both Kingdomes as the other are, unto all which the Commons will give their Lordships speedy satisfaction.

A Jury is summoned for the tryall of the two Irish Rebels *Maguire* and *Mammahon* by Gentlemen of good quality, on Wednesday next.

Letters this day to Mr. Ash-hurst, a Member of the House of Commons, certified that Liverpoole in Lancashire, is surrendred to the Parliaments service, which was done in this manner: The common souldiers being put to great hardship by their Officers not yeilding, and the Irish hearing that no quarter would be given them, if the Town were not suddainly delivered up, their grew amongst the souldiers in the Town, and at length both English and Irish joyned together, laid hands on their Commanders, and delivered the Town and them to Sir *John Meldrum*, for which the common souldiers had quarter for their lives, and the Officers are all prisoners.

A List of the chief Officers that were in Liverpoole, *is as followeth.*

Sir *Robert Byron*, Governour.	*Thomas Smith.*	*Robert Calent.*
Cuthert Clifton, Colonel.	*Henry Tropes.*	*Gerlin Spencer.*
Robert Bambridge, Major.	*John Sellon.*	*Thomas Robinson.*
Hugh Anderton, Lieut. colonel.	*Charles Haughton.*	*William Rosse.*
William Hambleton, Captain.	*Benjamin Norton.*	*Thom. Haughton.*
George Sawill, Captain.	*Thomas Collins.*	*Francis Towne.*

The Malignants report (and their friend *Aulicus* confirmes it) that when His Majestie was in Somersetshire, there was a Petition presented to him, whereby a great number of Petitioners profered their service to His Majesty, and offered to serve to put themselves in Armes, and march along with him towards London, which was accepted of; But where these Petitioners are none can tell, for they pretend that the petition was signed by more hands then were found in His Majesties Army when they were lately defeated near Newbery.

It was certified by Letters out of Wiltshire, that the King on Friday last was at Sir *Nevill Pooles* House, and that Salisbury is fortifying for his Majestie.

We have likewise received information, that there are divers Troops of Horse, and some of his Majesties foot come to strengthen their Garison of Wallingford; for (since the late victory obtained against his Majesties forces near Newbery) they have kept a very strong Guard in that Town.

Die

Die Lunæ 4. Novembris, 1644.

At the Committee of both Kingdomes at Derby House, *Ordered.*

THat it be signified to the Lord Major, that Tinmouth Castle was rendred upon composition, the 28. of October, and therein good store of Ordnance, Armes, and Ammunition: And also the Town of Liverpool in Lancashire; Which was also delivered up the last Week to Sir JOHN MELDRUM: And to desire that thanks may also be given to God amongst the rest of his mercies, for the recovery of those places.

And by the command of the Committee signed by me Gualter Frost, *Secretary to the said Committee.*

And in this place (to fulfill the earnest request of some friends which affect this Intelligence) I shall give you a brief Catalogue of all other passages of Note, that have happned in this Weeks Accompt, viz.

1. Captain *Hackers* Letter to the Parliament, informed of the taking of 700. horse, and 400. men by the Parliaments force, in the Vale of Belvoir, the 29 of October.

2. That a hundred of the Enemies horse were lately taken near Weymouth.

3. That on Saturday the 2. of November, the Archbishop of Canterbury was brought to the Bar of the house of Commons, and after a rehearsall of the treasons and crimes which were proved against him in the Lords house, he was demanded what he could say for himself, but at his earnest petition, he had further time till Munday the 11. of November.

4. That on the last Lords day, Nov. 3. the Lord Generall came in his Barge by water to Essex house London.

5. That Collonel *Sandys* since the victory at Plumpton, fell upon the Lord *Morleys* Regiment and routed them, and took divers prisoners.

6. That a partee of the Enemies forces from Litchfield and Dudley, faced Collonel *Foxe* his Garison neer Burmingham, upon which they sent out a partee, lined the hedges, killed 5. or 6. and forced the rest to retreat.

7. That the Swedes have lately taken 16. Danish ships, 1000. prisoners, and 380 peeces of Ordnance, and have also given the Emperour a great overthrow by Land.

TUES-

TUESDAY, November, 5.

OUr Brethren of Scotland have so gallantly compleated their undertakings in the North, that they will have a pretty long march to finde out an Enemy, for since their great successe in the totall reducing the Town and Castle of Newcastle, they have also taken the Castle of Tinmouth, as is certified by Letters from thence to the Parliament under the hands of the Committee of English and Scots Commissioners, dated the 29 of October, 1644.

By which Letters it was signified, that the said Castle was surrendred upon conditions which were to this effect:

1. *That the Castle and all the Armes and ammunition therein, should be yeilded into the possession of Generall Leven, or such person as he should appoint, for the service of the King and Parliament.*

2. *That all Officers therein should march away with their Horse and armes, and the common souldiers with their swords, and to have a safe Convoy to the Kings next Garrison.*

In this Castle was found 29 peeces of Ordnance, 50 Barre's of powder, 500 Musket, with Ball and Match proportionable: And now we doubt not thorow Gods blessing, but when our Ships return which are already gone thither for Coales, we shall have firing at a reasonable rate.

By later letters from Liverpoole, the former relation concerning the taking thereof, was confirmed, and something added to the manner: *viz.* That the common souldiers bound the Commanders and Officers, and pinioned them, and brought them out of the Gates to our forces prisoners, when they came to plead for quarter. The Irish they say, are forthwith to repair to their own Country, and its said the English have taken the Covenant; which I the rather believe, because I am perswaded they dare not go again on the Kings side.

Valiant Collonel *Blake* behaves himself gallantly at Taunton Deane, and defends it with much valour against the Enemy, we hope the affection of the West Country Gentlemen unto him, will be a meanes to procure speedy relief from our Garisons there, but if the affaires in those parts will not admit thereof, yet will relief be sent him from hence.

The Court Martiall have met divers times this Week about the examination and tryall of Captain *Hotham*, and on Saterday last his father Sir *John Hotham*, was also examined before them.

This day being the 5 of November, the House of Commons sate not, but kept it as a day of Thanksgiving, and had two Sermons in St. *Margarets* Westminster.

FINIS.

Numb. 79.

Leverpoole surrendred, Irish Rebels have submitted. Tinmouth is yeilded, 38 piece of Ordnance, 50. Barrels of Powder, 500 Armes. The taking of 600 horse neer Newark related, with two Lieutenant Colonells, Whitchcot and Pudsey. The Bishop of Canterburies being in the House of Commons.

A. P. K. Linson

THE KINGDOMES Weekly Intelligencer:

SENT ABROAD To prevent mis-information.

From *Tuesday* the 29. of *October*, to *Wednesday* the 6. of *November*, 1644.

HIs little Grace of *Canterbury*, challengeth the first place of this weekes Intelligence: who on *Saturday* the second of *November* was called to the barre of the house of Commons (a place, in time of his Greatnesse, he little dreamt of to have seene in that humble manner) and after he had kneeled upon both knees: he was called up, and required to hearken to the charge against him, the summe of the evidence of which charge, was repeated unto him by Master *Browne*, a Member of the house. It tooke him up neer three houres time; which the prisoner heard with patience, giving no interruption, the matter was so various that it could not be contracted into a lesser compasse: yet (as it

was at his Tryall in the Lords house) reduced unto two severall heads, the one for endeavouring to overthrow our Religion, and to introduce Popery, and the other, for endeavouring to subvert the fundamentall Lawes of the Land, and to set up an Arbitrary and Tyrannicall Government, For the first, his little Grace was traced, from his owne Chappell to the Kings Chappell, from Cathedralls to Parish Churches, for setting up Crucifixes, and Images, and Alters: his suppressing godly Ministers, that opposed those Innovations, his Countenancing and preferring Arminians, and Popishly affected Ministers, as *Healing*, *Pocklington*, &c suppressing the printing of Books against Popery, and Countenancing the licencing Books in favor therof, and his being offered a Cardinals Cap, &c. For the second, to overthrow the Fundamentall Lawes: The oath of the King at his Coronation was altered, and in that place, where he swears to maintaine the Lawes, &c. this addition is made: *So farre forth as it stands with the Prerogative*: he was charged to have said that he would make a Proclamation as effectuall as an Act of Parliament (if he had brought that to passe, he had done the deed) that the Iudges were overawed by him, that they durst not according to Law, grant prohibitions: Some of them, cryed, Oh the Bishop: another; I tell thee man, I dare not doe thee Iustice till thou hast been over the water, (that was that Iudge that said he had like to have been choaked with a paire Lawne sleeves) then his advice to the King (proved out of his owne Diary) If the Parliament proved peevish: that then he might take extraordinary wayes: men imprisoned, for standing for the Petition of Right, and 40 severall charges of like nature: which were there, as at the Lords house formerlie repeated unto him.

The charge being ended, he was asked what he could say for himselfe, why sentence, according to an Ordinance to attaint him of high Treason, should not passe upon him,

he

he desired time to give answer to what was said, much commending the Iudgement and integrity of him that summed up the evidence against him: so *Munday* the 11 of *November*, he is to come againe to the house of Commons to say what he can for himselfe: Its like, his defence will be then as formerly: that for most of the things charged against him, diverse other privy Councellours were as guilty as himself, and signed illegall warrants with him, and therefore he ought not to beare all the blame: what if five men rob a man, and the partie greeved single out the most active man of the five that injured him, Is it injustice in him to bring that man to tryall?

Another plea Its like hee will make, that the King Commanded him to doe many things charged upon him: that will not excuse an ill Minister of state; he ought to have refused it, and told the King he did against Law: And if the King had such men now about him that would deale plainly with him, it were more happy for him, he would not persevere in the distructions of his best Protestants, in favour of the English and Irish Papists, the worst of Subjects.

Now that I have done with one, I shall tell you in the next place, of six Monsters in the West, (they must needs certainly have relation to Her Majesties service) As it is certified under the hands of Sir *Anthony Ashly Cooper*, and seven or eight more of the Committee in *Dorsetshire*: to bee thus, that six French men of Her Majesties owne Regiment forced a woman an inhabitant in that County, three dayes after her delivery of childebed, one after another; which was so odious a thing that even the Malignant inhabitants where this fact was done, gave notice to the Committee thereof, and where these French Troops lay, whereupon a party of horse was sent from *Weymouth* and *Dorchester*, who surprised a 100 of them, most French, the rest were of Sir *Lewis Dives* forces, and this act doth make the Cavaleers so

odious, that the Country doth rise in great numbers: which hath encouraged the severall Garrisons, to joyn their forces, and about 2000. of them have taken the field and are marched against Sir *Lewis Dives* at *Sherborne*, who protects these six French doggs, or beasts.

If the Parliaments forces should take any of these six villaines, and hang them: The Kings commanders would hang the honest subject for it, that was but a friend to the Parliament, If His Majestie would doe a peece of Justice, to give a little reputation at last amongst His best subjects: let Him cause these six Rascalls to be delivered up to Iustice.

There is one man as bad as these, though in another kind, an English man: *Marley* the late Governour of *Newcastle*; who hath been the sole cause of so much blood shed in that Towne, and of the losses there sustained by the Inhabitants, This man is to have speedy Iustice done upon him by martiall Law, and an order is sent to that purpose: when he was taken prisoner, and at the request of the English Commissioners, delivered over to Master *Welden*, the Sheriffe of *Northumberland*: he had much a doe to keepe him, from being torne in peeces, by the inhabitants in the Towne, and by those common sort of people whom hee had forced to take up Armes: The Earl of *Craford* and the rest of the Scottish incendiaries are sent away to Scotland, you will heare suddenly of speedy Iustice on them.

The Castle of *Tinmouth* was summoned, and private means was used by some of the Aldermen to the Governour Sir *Thomas Riddell* to deliver up the Castle, but he gave an obstinate answer, and said he would not adventure his neck; A summons of another nature was sent him, which if hee yeild not to, his neck will pay for it, If the Rope be strong enough, to hold that great lumpe of flesh.

Since the first summons: Sir *Thomas Riddells* Lady, and Sir *William Riddells* Lady both came out of the Castle, thinking

thinking to have got away, but are both of them taken, and in prison, which perhaps may be one means, to reduce the Governour to the obedience of Parliament: had he any hopes of releife he might have some colour to hold out, but now it is meerly obstinacy in him. If the Scottish forces doe take the Fort under death the hill where the Castle stands, which is called the Spanish Fort, and in two houres may be easily taken in, the Castle can doe no hurt to the ships: most of the Gentlemen in the Castle are come in with Master *Errington* into *Newcastle*, diverse of the common sort are dead of the plague, and fled: and therefore there is great presumption that the Castle is yeilded by this time.

It is not amisse to mention the good service lately done neer *Belvoire* Castle: because it was the immediate hand of God that did it; for the enemy being more numerous then the Parliaments forces, advanced to charge ours: we retreated, they pursued, we faced about, and marched on to charge them; which they perceiving, and with all seeing more forces of ours coming downe the hill, which were the *Darby* and *Leicestershire* forces, They cryed out, every man shift for himselfe, and without striking one blow, all run for it: we pursued them two miles, to the walls of *Belvoire*, tooke six hundred horse, foure hundred prisoners, kild many, and totally dispersed their forces.

Two of the prisoners taken of the *Newarke* forces, were Leiutenant Colonell *Whitehead*, and Lieutenant Col. *Pudsey*, two of the most Active men in those parts against the Parliament, and this hath so disheartned the enemy, that they in *Newark* are in great fractions, Sir *John Digby* layes the fault on Sir *Richard Byron*, that in chiefe commanded the party, and that he hath undone the Kings designe in those parts, the Malignant Townsmen in *Newark*, upon this, would cashiere *Byron*, and have Sir *John Digby* to be Governour. Its sure enough their garrison is weakened, 600 horse are not easily

got againe: Colonell *Fleetwood* and Major *Harrison* will know how to increase their Regi. by the bootie: of a leven hundred men that came out of *Newark*, horse and dragoons, not 100 returned, for those that were not taken, were so scattered, that they went not the right way home.

The good newes from our Armies rests not here: for certaine intelligence is come to the Parliament, signified under the hand of Sir *William Brereton*, that *Leverpoole* in *Lancashire*, is delivered up to Sir *John Meldrum*: The English souldiers 2 or 3 dayes before combined together, and so came away, and drove away with them the cattle, and left the Irish to themselves, with some few English Commanders, & they in the Towne being in great straits, and the Irish Rebels in a desperate condition, because quarter was refused them by Sir *John Meldrum*: that they to purchase mercy at his hands: seised upon the English Commanders, that were so obstinate, and refused to yeild the Towne, and brought them, with some of the Irish Commanders, and delivered them unto Sir *John Meldrum*, as prisoners, and laid their owne lives downe at his feet: who no doubt will have compassion of many of them, and doe Iustice on their Commanders: most of the choice goods they had in Towne, they shipped in small barks and boats thinking to have stolne in the night time by our ships to *Beumorrice*, but some well affected in the Towne having given notice thereof: our ships manned out long boats, and tooke all their goods: This Towne was surrendred on *Friday* the first of *November*.

Gods goodnesse to the Parliament, and his blessing on their forces rests not here: for by letters from *Newcastle* of the 29 of *October*, It is certified, (as also by letters to the Committee of both Kingdome) that Generall *Leven* carried the businesses so prudently, in the capitulation, between his Excellency, and the Governour of *Tinmouth* Castle,

ſtle, that on the 27 of *October*, the Caſtle of *Tinmouth* was ſurrendred unto his Excellency, and therein 38 piece of Ordnance, 50 Barrels of powder, 500 Muskets, a great number of Pikes, great ſtore of ſhot, and other proviſion.

The Governour and ſouldiers had conditions to march out, the Commanders with Arms, and the ſouldiers without Armes: with ſuch bag and baggage as did properly belong to themſelves, and to have liberty to go to their own dwellings, and to receive protection, ſubmitting to all Ordinances of Parliament.

Though the Towne of *Newcaſtle* was taken: yet it was of litle uſe, till the Caſtle in the Towne was ſurrendred, and though both that Towne and Caſtle were taken; yet they were of little uſe to a publike trade by ſhipping, till *Tinmouth* Caſtle was taken, which commands the entrance into the river, that no ſhip can paſſe, but with great hazard: But now (Gods name be glorified) all lets to a free trade into that Towne is now taken away, and ſhips may go freely.

Tueſday the 5. of *November*, as it is a day of publike thankſgiving to God for our great deliverance from the Powder Plot: ſo is it by publike Authority ſet a part for a more peculiar day of thanksgiving unto God, for our victory over the Kings forces neer *Newbury*, for the taking of *Newcaſtle*, Towne and Caſtle, and for the taking of *Leverpoole*, and now this of *Tinmouth* may be added, as not the leaſt bleſſing: If we can but return thankfull hearts by obedient carriages to God, we ſhall have more of theſe bleſſings.

For the forces in the *Weſt*, the miſt hath been ſo great: that we could not heare where His Majeſtie was: at *Bath* he was once, then at *Briſtoll*, then neer *Malmsbury*: but where ever he is above ground, our forces are gone to find him out, and waite on Him to His Parliament; *Rupert* is joyned with him: Colonell *Gerard* is ſent for to come to Him, with what ſtrength he can out of *Wales*, Colonell *Maſſey* attends

Gerards

Gerards motion. They say the King hath got 2000 of His foot againe, but we hope our forces will be with Him, before He can gather His scattered Army together.

Because the Propositions are in hand, I can not but give some Account thereof, The house of Peeres have passed them with some small amendment, which are not considerable, foure left out, and foure more put in, and the first foure adhered unto by the house of Commons. Sir *Faithlesse Forteſcue* that perfidious Rascall was offered for one to be excepted: but because he is the scum of all villaines, in scorne to such a rascall, he was not held worthy the hanging; within a few dayes the Propositions will be sent to the King, who (we hear) is at *Oxford*, and hath rid up and down, to *Bath*, *Briſtoll*, *Malmsbury*, *Ciceſter*, and *Oxford*, crying up and downe where ever he came, Oh helpe a distressed King, he might doe well to leave the company of the Irish Rebels, and Papists, and come and joyne with His Parliament and best Protestants, and then he shall not need to cry out, Oh help a distressed King.

Tuesday the fifth of *November* was a publike thanksgiving, as was usuall on that day, and for the taking of *Newcaſtle*, *Tinmouth*, and *Liverpoole*, which was observed in all Churches, the houses sat in the morning on extraordinary occasions a little before Sermon: more of this hereafter, the enemy little knowes, what is in preparation against them.

London Printed for R. W. Novem. 6. 1644.

Charles I Kill

A 10

COPIE OF THE

KINGS Meſſage ſent by the Duke of *Lenox*.

Alſo the Copie of a Petition to the KING from the Inhabitants of *Somerſetſhire*, to come with him to the Parliament.

A Declaration by the Committee of Dorſetſhire, againſt the Cavaliers in thoſe parts; declaring how ſixe French Papiſts raviſhed a woman one after another: She having been but three dayes before delivered out of Child-bed.

Alſo, how a Gentleman at Oxford was cruelly tortured in Irons, and for what they were ſo cruell towards him.

And how they would have burnt down an Ale-houſe at the Brill, becauſe the woman refuſed Farthing tokens; And other cruelties of the Cavaliers, manifeſted to the Kingdome.



mon. mb. 6

Publiſſied according to Order of Parliament.

LONDON, Printed by *Iane Coe.* 1644.

BRITISH MUSEUM

A Declaration *of the vile and wicked wayes of the cruell* Cavaliers.

AS our cunning Enemies have ſtill laboured to involve theſe three Kingdomes of England, Scotland and Ireland, into equall miſery with Germany and other deſolate Countries; that as themſelves were falling under the rod of Juſtice, ſo we all might pertake of equall calamity with them, and (if poſſible) hinder the rightfull proceedings in Parliament; which would otherwayes make us happy, by bringing evill actions to juſt cenſures, and therefore chuſe rather to bring the whole bodies of all the Kingdomes to be deſtroyed, then they (though rotten and impoſthumed Members) be either cut off or lanched: Yet nevertheleſſe theſe Jeſuiticall Sophiſters, have ſtill laboured to maſk all their bloody deſignes, under the white viſard and pretence of Peace, like that of France, which was but a Preface to the inſuing maſſacre. I will firſt preſent you with a Petition of the malignant Gentry and Freeholders of the County of Somerſet, which Petition was given to the King when he was at Sturmiſter, very fairly drawn thus.

To the Kings most Excellent Majesty.

The humble Petition of the Gentry, Freeholders, and others, your Majesties loyall, and Protestant Subjects, of the County of Sommerset.

Most humbly sheweth:

THat among the many miseries that the present warre hath brought upon them, it hath been a great comfort to them to see your pious inclination to, and continued endeavours for setling Peace again, and had hoped that your Majesties gracious Message to that purpose would have produced that desired effect. But not finding that successe answerable to their expectations, and your Majesty being now upon a march nearer towards London;

They humbly beseech your Majesty, that they may have liberty to waite in person upon your Maiesty, and at a nearer distance of place, become Petitioners to the Lords and Commons of Parliament assembled at Westminster, *to embrace your Maiesties gracious offers of peace, and put an end to the calamities of this distracted and almost ruined nation, with due care to the preservation of the true Reformed Protestant Religion, your Maiesties Right and honours, the priviledges of Parliament, and your subiects liberties and properties, according to the Lawes of this your Kingdome: And in case they may not obtain so iust a request, they hall hold their lives best spent in assisting your Maiesty to compasse that by the sword, which by any other fair and iust way could not be effected; to which end they desire liberty to put themselves in Armes, and as they alwayes lived, shall reioice to dye,*

Your Maiesties most loyall and faithfull Subiects.

This Petition being presented to the King, from the Cavalieres and Malignants of the Country, was read, and the Duke of Lenox and Richmond being then by, the King spake thus to the Duke.

It

It is well knowne that the people of this Countie of Somerſet are very Heathenish and ignorant, and yet me thinks they might have had ſo much ſence and reaſon as to know that to put an end to theſe Calamities we now groane under, are not by Banding with Prieſts Jeſuites and Friers, Iriſh Rebels, and Papiſts againſt the Repreſentative body of the Kingdome, now ſitting in Parliament, who ſit there to reforme all the grievances of Kingdome. If we would live in peace and ſee good dayes, we muſt ioyne with the Parliament againſt theſe Romiſh Jeſuiticall Armie, that ſo the Proteſtant Church may bee delivered from their Idolatry: and wickedneſſe, Jeſus Chriſt may bee be advanced unto his Throne, and the Church and ſtate ſetled in heaven.

The Kings Speech to the Duke of Lenox *and* Richmond; *in Anſwer to the Petition.*

My Lord,

I Deſire you to ſignifie to the Petitioners, that I do well approve their hearty and loyall affections, and accept the free offer of their ſervice to me, with thanks; and give them free liberty to meet and put themſelves in Armes, according to their deſire, and waite upon me; and freely do give leave to them to become Petitioners of the Lords and Commons of Parliament aſſembled at Weſtminſter, for compoſing the unhappy differences of this poor Kingdome in a peaceable way; and ſhall be glad to hear the Petitioners, and all other my loyall and well affected Subjects preſent with me, and be witneſſes who is in the fault, if they be not preſently reſtored to an happy peace again. I hereby aſſuring them, that I will only inſert upon the preſervation of the true Reformed Proteſtant Religion, my own known Rights, the Priviledges of Parliament, and my Subjects liberty and property, according to the Lawes of the Kingdome; and ſhall endeavour to have all theſe ſetled, in a full and free Convenſion of Parliament.

And because I would not have the good intentions of the petitioners frustrated, I wish them to take care to make such propositions, as may be necessary for their Journey, and they shall not fale of my best assistance likewise therein. And I desire the Sheriefe of this Countie do summon the posse thereof, or any other persons inhabitants of the same, at such time, and in such places, as the Commissioners shall thinke fit, for the advancement of this businesse.

This Message the Duke of Lenox and Richmond delivered to the Commissioners of Aray, who endeavoured to presse and forse all they could to go to joyne with the King, so that the Inhabitants were faine to fly from their dwellings, and the honest Gentlemen, and Freeholders, with what they could safely take with them, were driven to ride into Glostershire, Dorsetshire, and other parts, and some to come to London, to be rid of, and secure themselves, whose houses were soundly plundred in their absence,

And who can be so blinde as not see, that they seek for to destroy this, and in this all Parliaments, secondly to spoyle the Famous City of London, and with them all the rest of Kingdome, which they call Round Heads. There usuall course being to swer *they will make the Round-heads bowe to a Crosse.*

The poore Hostesse at the Brill, because she to'd her Bostocke Gresse the last weeke that farthings would not goe, and disired them to give her silver, they kicked her up and downe house, and set fire of the house, and had burnt it down, but that by large rewards, and importunity, they permitted her neighbours to quench it.

And an honest man a prisoner in Oxford said not long since that if he was at London in peace, he did not doubt but through Gods blessing to be able to give to them, who now deny him bread, and for this he was put neck and heeles in Irons three dayes to gether and in Iron fetters a moneth after.

But

But theſe are no ſtrange things, for thus do they abuſe the King himſelfe, for notwithſtand all theſe proteſtations and ſhewes of love, and What not to the King, yet at the late fight at Newbery; they all fled from him, to Wallingford, ſave onely about 20. of his Life-Guard; that the King cryed out after them, ſaying, *Will you all leave me, they will take me priſoner, and carry me to the Tower*, and they left him in this condition, are not theſe prety fellowes to be truſted by the King before his Parliement, this was a baſe dog tricke of them, one would thinke that the King ſhould never truſt them againe.

And although there are many examples more of the unworthy, yea and exceeding barbarous examples of the Kings forces, to honeſt godly people where they come, and eſpecially by the Papiſts, and ſuch as are moſt in eſteem and truſt amongſt them; yet I ſhall conclude with a moſt inhumane and beaſtly action done by ſome of their beloved French Shouldiers in Dorcetſhire, certified under the hands of the Committee in that Countie, and by a Declaration from them, of which here followeth a coppie.

At the ſtanding Committee of the Countie of *Dorſet*, 24. October, 1644.

Countreymen friends and neighbours.

WHereas we are informed of many monſtrous outrages in ſeverall townes and pariſhes, in this Countie, by the French Papiſts of the Queenes Regiment, and others who are put among us by ſome ill affected Gentlemen, to aſſiſt them in raiſing forces, and amongſt the reſt a moſt horred act, moſt execrable, and Abominable in the ſight of God and man, committed by ſix of thoſe French Troopers, who forced a woman in a moſt beaſtly manner, one after another, three dayes after her delivery from childebed, to the hazard of her life, and have alſo committed divers others, Rapes, Murthers, and other actions, unfit

fit to be named by us, in ſundry places of this countie, we proteſte to the world our hearty hatred, and deteſtation of the abominable facts, and doe Reſolve by the helpe of Almighty God, to cauſe juſtice to be executed upon the offenders, and do hereby declare our reſolutions to the uttermoſt of our indeavours, to drive out of theſe parts thoſe barbarous Blood-ſuckers, and inhumane beaſts, and all their abettors, their indeavours being to extirpate our Religion and Liberty, and to bring us, and our poſterity into perpetuall bondage, and ſlavery, and by theſe and ſuch like inſtruments, to triumph over us at their pleaſure, if therefore your zeale to God, your love to Religion, and liberty, your care to have juſtice executed, and your deſires to enjoy your wives children, and eſtates in peace, ſhall ſtir you up to joyn with us in this action, ſo much concerning the glory of God, and good of your Countrey, we promiſe to aſſiſt you with our lives and fortunes which we intend to demonſtrate, by our preſent taking the field, and whoſoever ſhall joyne with us in a buſineſſe of ſuch importance ſhall be furniſhed with Armes and other things needfull for the ſervice. And thus in expectation of your Readineſſe,

we heartily remain:
Your loving friends.

Subſcribed by
Anthonie Aſhley Cooper,
and the reſt of the Committee.

FINIS.

Perfect Passages
OF
Each Dayes Proceedings
IN
PARLIAMENT:

From Wednesday Octob. 30. to Wednesday Novemb. 6. 1644.

Tinmouth Castle taken by Generall Leven, *the Shields, and all their Works, with the Conditions whereupon they were surrendred:* 38. *Pieces of Ordnance taken,* 500. *Muskets, and* 50. *barrells of Powder. Leverpoole taken by Sir* John Meldrum, *and therein* 2. *Colonels,* 2. *Lieutenant Colonels,* 3. *Serjeant Majors, and* 14 *Captaines, all their Ordnance, Armes, and Artillery, Bag and Baggage, Plate, and Trunks that were shipped, taken, and other purchase. Some alterations in the Propositions, and what names of those exempted, are altered. The copie of a Summons sent to the Enemy at Denington Castle. How Capt.* Ennis *took* 3. *of the Kings Commanders prisoners neer Buckingham. A waggon and* 8. *horses taken by the Enemy at Peterisield, and the particulars of some losse we received by the Enemy neere Portsham.*

WEDNESDAY. *Octob.* 30.

Concerning this day, it being the first, I shall give you no account thereof at all (it being the Fast-day) yet because I reached but to Tuesday the last Weeke, I shall begin with that day, and give you the passages of that day instead thereof.

Which day by Letters from the Committee of Surrey it was certified, that they received advertisements by some Scouts, and other Intelligence from the enemies severall Garrisons in the West, that for the most part those that were most active for the King, were either Irish Rebells, Popish Priests, or notorious Papists; particularly, that Sir *Henry Hauley* the Governour of Bristoll, had imployed one Captain *George Evelin*, now a Captain for the King in England, but formerly

merly a Rebell in Ireland, a notorious Papist, both to procure means for exchange of French and Irish Priests and Papists, as also to gather contributions for the reliefe of the Kings Souldiers prisoners in London; who having gathered 100.l. for them, was dispatched away from Bristoll with this Warrant, a true copie whereof followeth.

WHereas, by the solicitation of M. George Eveling, *some moneyes have been procured for the relief of the poore Prisoners in London, and that the said moneys are intended to be pe paid for them in London by the said* Evelin: *and whereas here are prisoners in Bristoll,* Thomas Potter, William Stockden, Jeremie Legenham, John Hudson, William Grey, *and* John Howell, *part of them Troupers, and part of them Foot-souldiers, all which I am willing shall be exchanged for Lieutenant* Lemot Garnier, *a French Gentleman, now a prisoner in London, and in the power of the Committee for the prisoners at Westminster: These are therefore to desire all His Majesties Officers whom this doth concerne, to let passe the aboveſaid* George Evelin, *with two of the abovenamed prisoners, that is,* Thomas Potter *and* William Stockden, *to London, with M.* Evelins *servant, their horses and apparell, and in case the Committee aboveſaid do not accept of this exchange, that then you suffer the said two prisoners to return with the said* Evelin *to Bristoll againe. For performance of which the said* Evelin *doth stand ingaged.*

Bristoll, 20. Septemb. 1644. Henry Hauley.

From Plymouth there came Letters which certifie, that Sir *Richard Greenvile* is labouring with might and maine to inlarge his Army in Cornwall, but as fast as he presseth one day, they run away the next; the names of those Commanders which are most active with him are these which follow.

Sir Richard Greenvile himselfe, Generall and Commander in chiefe.
Col. Sir John Trevanion.
Col. Sir William Courtney.
Col. Sir William Godalphin.
Lieutenant Col. Tremaine.
Lieuten. Col. Arundell.
Serjeant Major Robinson.
Capt. Maderne of Cornwall.
Capt. Francis Robinson.
Capt. Blewet.
Capt. Maurice.
Capt. John Trefylian.
Capt. Church.
Capt. Ezekiel Arundell.
Capt. Trefilian a Corniſh-man.
Lieutenant Sawtely, a Corniſhman.
Lieutenant Robinſon.
Lieutenant Parſons.
Enſigne Courtney.
Enſigne Edwards.

All

All which, with what Force they can raiſe, are preparing to offend Plymouth, but by their plundering and cruelty to the Corniſh people (who may thank themſelves for it) have wrought ſuch a diſlike in the people in thoſe parts, that they are ready to riſe againſt them.

Out of Lancaſhire it was certified this day, that Sir *John Meldrum* had an intent to have ſtormed the Enemies Garriſon of Leverpoole, but that the extremity of the Froſt hindred his deſignes; but what advantages the ſeaſon will admit him to gaine, his activity loſt no opportunity.

Though the Cavaliers where they fled at the fight at Newbery, left the King ſo naked, that he was faine to cry to them, *What will ye all leave me? they will take me priſoner, and carrie me to the Tower:* yet by his poſting to Marlborough, to Bath, to Curdwell, and up and down, the King though he fled with 20. horſe, and 100. horſe more after, yet *Rupert* hath furniſht him with 800. more, beſides above 500. of his Foot, with which he hath marched very fairly up and down, with little oppoſition; by reaſon of the Fogs, which (ſince he ſlipt away at Newbery) fell opportunely for him.

THURSDAY. *Octob.* 31.

This day came to my hands the copie of the Summons ſent to the Governour of Denington Caſtle, a true copie whereof followeth.

SIR, We have formerly teſtified our clemency in tendring you Quarter upon your ſurrender of the Caſtle for the ſervice of the King and Parliament: and now again we being deſirous (notwithſtanding our increaſe of powers) to manifeſt our mercy, do hereby once for all freely offer your ſelfe and men faire quarter, in caſe you yeeld the Caſtle for the uſe aboveſaid, before Wedneſday next, at 10. of the clock in the forenoon: and further we here teſtifie (in the preſence of God) that if this our favour be not accepted, and the Caſtle ſurrendred, expect no favour. *Yours*, Jerem. Horton.

Since the defeat given to the Enemy at the vale of Bever, it is certified out of Lincolnſhire, that in the purſuit of the Enemy Colonell *Roſiter*, took three or foure Officers, and ſome 20. Troupers, that were ſtragling in the Reare of them, that were before routed; and hopes with thoſe Forces that are already joyned with him, and the Derby, and Nottingham Horſe coming to him, to reduce Lincolnſhire againe to a quiet condition, to the performing whereof the loſſe of Croyland is a great hinderance, eſpecially in that by reaſon of this froſty, and foggy weather they have had an opportunity, by reaſon of the beſiegers diſtance to get in ſome proviſions, though ſometimes they miſcarried.

From Northampton we heare, that they have been lately very active there, and by scouting out of their Garrison surprised some of the Cavaliers that have stragled neare their quarters, and that they have thus taken within a small circumference of time, about 20. Prisoners, amongst which some Officers.

Out of Northumberland it is certified, that the Scots have now not only taken Newcastle, and the town of Newcastle, but are in so fayre a way for Tinmouth Castle also, that after capitulation about the surrender thereof, Wednesday the 6. of Novemb. 1644. was a peremptory day set them by the Scots to surrender: But however for the present some ships have passed out of the Channell there already from Newcastle, for all Tinmouth, and the Scots being Masters of Newcastle, the Shields and the Colepits (save only some Works about Tinmouth Castle and the North Shields) we doubt not but they will speedily furnish us with coales, which will be very comfortable, if the weather continue so cold.

Since which, by Letters it is further certified, that both Tinmouth Castle and the North Shields are surrendred to the Scots, both by Letters to the L. Chancellour of Scotland, and also by Letters to divers Members of the House of Commons, was thus.

That the Earl of *Leven* summoning them, as is before specified, to surrender, after capitulation concerning the same, it was agreed on both sides, that it should be surrendred on these termes.

1 That upon the surrendring of the Castle of Tinmouth, with all such Ordnance, Armes, Ammunition, and other provisions within the Castle, Sir *Thomas Riddle* the Governour thereof, with the Field-Officers and Souldiers, march in safety to some other of the Kings Garrisons.

2 That Sir *Thomas Riddle* and the rest of the Officers march forth with their Armes.

3 That such Officers and Souldiers as will serve the Parliament, and take the Covenant, have free liberty to go home to their houses.

A List of what was taken in the Castle.

38. *Pieces of Ordnance.*
50. *Barrells of Powder.*
500. *Muskets.*
A great number of Pikes.
Great store of victualls and provision,
Besides other good purchase.

FRIDAY. *Novemb.* 1.

From the siege at Carlile it was this day certified, that the Scots had also

againe

againe ſummoned that town, certifying them that Newcaſtle was taken, and all the reſt of that County, as alſo the Biſhoprick of Durham reduced to the obedience of the King and Parliament: Tinmouth Caſtle onely excepted; and therefore willed them alſo to ſubmit, and yeld to that their laſt ſummous: but whether in that they will believe them or that they expect the Marqueſſe *Huntly* and the Iriſh Rebells to revive and march out of their retired quarters in the wild Iſles I do not undertake to anſwer, though for the preſent they deny to ſurrender.

From Dorſetſhire it is certified, that before our Forces were joyned from Poole, Waymouth, Wareham, and Lyme, Sir *John Berkley* and Sir *Edward Welgrave*, had been plundering, and done much hurt about Bridport, Portſham, neare Portland; where they tooke from us a Cornet, and ſome other priſoners, and plundered the Countrey people, yet ſince our Forces are joyned, Sir *Edward Welgrave*, and Sir *John Berkley*, and their Forces whereof are many Iriſh Rebells are vaniſhed, ſince the 400. of Sir *Lewis Dives's* were routed.

This day there came intelligence from Newport Papnell; that the vigilant Commander Cap. *Ennis* from thence (having intelligence that a party of the enemies neer Buckingham were come to plunder) drew out a party of Horſe out of Newport Pagnell, and marched up to their quarters, fell upon them, took 3. of their Officers, ſome Troupers, 5. good horſes, put the reſt to flight, and returned to Newport-Pagnell with his priſoners, to the valiant Governour Sir *Samuel Luke*.

Intelligence came likewiſe that the Enemy ſent out a Party from Winchester, who plundered the Countrey in thoſe parts, particularly, that they went to Peterſfield, there took Portſmouth Waggon, and robbed the Waggoners not onely of all their goods and carriage which they were bringing to London from Portſmouth, but took away all their horſes, in number 8. leaving the poore men to ſhift for themſelves, naked and robbed of all.

From Cheſhire it is certified, thst 50. of the Kings ſouldiers in Leverpool have deſerted Sir *Robert Byron*, and the Iriſh Rebells, (of which are good ſtore in Leverpoole) are come in to Sir *John Meldrum*, and brought their armes with them, and drove ſome cattell before them, which were no ſooner entertained by Sir *John Meldrum*, (who very lovingly received them) but went upon a deſigne to Worhall, where they gave the Enemy an Alarum, marcht up to their Works, and drove divers of their Cattell from under the walls.

It

It was this day likewiſe certified by Letters from Newbery, that the Kings Generall *Forth*, E. of *Branford*, got out of Dennington Caſtle on Munday night before, with ſome of the Kings forces beſides, and ſome ſmall pieces, and other neceſſaries; and whither they are gone we ſhall give intelligence as it comes to the Houſe.

Out of the Weſt it is certified that the County of Sommerſet are very malignant, and have been very active againſt the Parliament and the Malignants, and Cavaliers, hoping of the Kings advance for London with a great Army, had drawne up a Petition, of which here followeth a true copy.

To the Lords and Commons of Parliament aſſembled at Weſtminſter, the humble Petition of the Gentry, Clergy, Freeholders, and other His Majeſties Proteſtant Subjects of the County of Somerſet.

THough we have been very much diſcouraged from making any addreſſes to you of this nature, by reaſon that thoſe many made by His Majeſty have been hitherto ineffectuall; [*what a wicked lie do they here charge upon the Parliament, who are and alwaies have been ready to hearken to any Meſſage that could afford any expectation of a true peace, and for that end have drawn up ſuch Propoſitions as malice it ſelfe cannot object againſt*] yet being moved, not only by his conſtant and unwearied examples, but by that moſt gracious expreſſion of his ſenſe of our miſeries in this particular, that he deſcends to ſuffer us to make an humble overture of that, for which in all equity he ought to have been petitioned by you: [*if this be humble (then which a greater indignity cannot be offered to the Parliament) let all reaſonable men judge*] and believing that you, who have an equall ſhare in the ſufferings, cannot but have an equall ſenſe of the calamities of the Kingdome, [*indeed the Parliament are very ſenſible of it, and therefore deſire to remove it*] we humbly offer to your conſideration, that we who profeſſe the ſame Proteſtant Religion, and have an equall intereſt in the Liberties and Properties of the Subject with you, cannot be ſo falſe to our ſelves, as either to give up that to Popery, or theſe to an Arbitrary Government, [*yet by your favour, Iriſh Rebels and Papiſts, ſuch as* Aſton, Evelin, *&c. are the only men intruſted by you*] that as we are come now to hazzard our lives with His Majeſty, upon a well-grounded beliefe of his promſes, [*it is to be feared the King hath inlarged himſelfe too far in his promiſes to you*] ſo we will no leſſe ingage them, in being ſuiters for his reall performance; [*witneſſe Cornwall, my L. Generals Foot remember Liſtithiel, I warrant you*] and therefore deſire you to lay by the too tender ſenſe

of

of those imaginarie evills which you onely feare, [*Alas, have we not cause to feare, when we had so much sad experience at Boulton, Middlewich, and other places: particularly, the ravishing of a Gentlewoman in Dorsetshire by 6 French Papists one after another, having been delivered from childbed but three dayes before*] & to joyn hands with us in an happy Treaty [*as it was with the Rebels in Ireland*] for the removall of those reall evills which we so sensibly suffer: and as we alwayes have met in the same profession, so we may at last meet in the reall performance of what we have so long professed, [*your reality in your professions and protestations were to be wished*] the maintenance of the Protestant Religion, the safety of His Majesties Person, and undoubted Rights, the Liberty and Property of the Subject, and the just Priviledges of Parliament. [*All which the Parliament do earnestly labour to settle.*]

SATURDAY. *Novemb.* 2.

This day there came Letters from the Army certifying, that the King was about Cirencester, still marching (as is supposed towards Oxford) that 3. Regiments of our Foot were left before Dennington, that at Newbery we were fortifying, and that the rest of our Army were marching towards the King.

MUNDAY. *Novemb.* 4.

The last weeke I gave you a copy of some Heads of the Propositions as they were carried up at a Conference from the House of Commons, And this day the said Propositions, with some alterations were at a Conference, declared by the Lords to the House of Commons, with some small alterations, in some circumstances in the Propositions: and for those that were to be excepted before the Act of Oblivion be passed, the Lords delivered their opinion, that,

1. Concerning P. *Rupert*, and P. *Maurice*, they should be put in another sort of exception by themselves, to be banished the land, and that a day should be set, after which if they departed not, that then they should be within that exception.

2 That whereas the Earl of *Derby*, the L. *Pawlet*, Sir *John Byron*, and Sir *R. Hopton*, were excepted out of the first exception, they desired that they might be put into the second exception, and not in the first, for some causes which they took into consideration.

3 That the L. *Herbert*, the Earl of *Worcesters* sonne, M. *Herbert* the Kings Atturney, and some others by them nominated, might be added to the first exception.

4 Some

4. Some alteration in the ſecond exceptions, the Lords likewiſe deſired, and refered it to the conſideration of the Houſe of Commons.

TUESDAY. *Novemb.* 5.

From Leverpoole there came this day intelligence, that ſince that brave, and valiant Commander Sir *Iohn Meldrum*, ſent his Letter into the enemies Garriſon of Leverpoole, and the 50. Engliſh that came to him, that the reſt of the Souldiers in the town ſeeing themſelves ſo ſtreitned, and out of hopes of relief, as alſo Sir *Iohn Meldrums* reſolution, deſired of Sir *Robert Byron* there Governour, that the town might be ſurrendred to Sir *Iohn Meldrum*, which motion the Governour much miſliked, aud ſought to ſtop that motion, but could not appeaſe the Souldiers, who began to mutiny about it, and for the ſafety of their own lives deſired that it might be ſurrendred, the very Iriſh concurring with them therein; wherein a wonderfull providence of God was ſeene; their commanders the more they ſtrove to appeaſe them; the more they mutinied, and took their commanders, and brought them to Sir *Iohn Meldrum*, to whom they delivered them priſoners, that themſelves might have free quarter for their lives.

The Malignants in this mutiny began to ſhip away their Plate, Muskets, Trunks, and beſt Goods, of which they laded much; but as they were launching forth, Sir *Iohn Meldrum* ſent out long boates (which he had in the channell) after them and took the ſaid ſhips, and lading.

A Liſt of the chiefe Commanders taken Priſoners.

Col. Sir Robert Biron.	Cap. Tho. Smith.	Cap. Robert Colcott.
Col. Cuthbert Clifton	Cap. Hen. Traps.	Cap. Griffith Spicer.
Lievt col. John Mayart	Cap. John Belloy.	Cap. Tho. Robinſon.
Liev. col. R. Banbridge.	Cap. Charls Haughton	Cap. Wil. Bond.
S. Ma. Hugh Anderton.	Cap. Benjam. Norton.	Cap. Tho. Harley.
S. Ma. W. Hambleton.	Cap. Tho. Collins.	Cap. Wil. Walmeſley.
S. Major George Savill	Cap. Rob. King.	Capt. Tho. Houghton.

All their Ordnance, Muskets, Powder, Match, and other Ammunition: alſo good ſtore of wealth, and other purchaſe, to a very great value.

Printed for *R. Auſtin.* 1644.

BRITISH MUSEUM

12

An Ordinance

OF THE

Lords and *Commons* Assembled in *Parliament*

To inable the Associated *Counties* with the *County* of Northampton to make such works as shall reduce the Towne of *Crowland* to the obedience of *King* and *Parliament*.

Die Iovis, 7. Septemb. 1644.

ORdered by the *Lords* and *Commons* Assembled in *Parliament* that this *Ordinance* be forthwith Printed and Published.

IOHN BROVVNE Cleric. PARL.

London, Printed for R. B.
1644

An Ordinance of the *Lords* & *Commons* assembled in *Parliament.*

To inable the Associated Counties, with the County of Northampton to make such works as shall reduce the Towne of *Crowland* to the obedience of *King* and *Parliament.*

WHereas the late surprisall of the *Garrison of Crowland* in the *countie* of *Lincolne* by the forces raised in opposition to the *King* and *Parliament* is very prejuditiall and of ill consequence to the severall counties associated under the command of the Earle of *Manchester*, as also to great part of the of the Countie of Northampton next adjoyning to the same, and by reason of the unseasonablenesse of the weather the approaches to the said Garrison are

become so unaccessable, that though *forces* were drawne downe to reduce the same, it cannot now possibly be done without much charge and difficulty; and whereas the best meaner to prevent the Inroads, plunderings and other outrages of the said *Garrison*, and also to hinder the same from provisions of corn and other supplies is advised to bee by by erecting and furnishing of three severall Forts, or Sconces, the charge of which will amount to neere about Six hundred pounds. One neere a place called *Brother* House in the County of *Lincolne*, Another upon *Dowsdale banck* in the said County, And a third upon *Burrowe Bancke* in the County of *Northampton*, Each of which is to bee Manned with fifty men or thereabouts and to haue attending to the same one

Boate

Boate of defence to be Contrived and Builte by the Direction of the Commander in chiefe of the ſaid ſeveral Forces. Bee it therefore *Ordained* by the *Lords* and *Commons* aſſembled in *Parliament*, and by the authoritie of the ſame, That the ſaid three ſeverall Forts or Sconces be Raiſed and Erected in the Place aforeſaid, as by the aduice of the Commander in cheife of the ſaid Forts ſhalbe thought moſt convenient, and advantagious for the ends and cauſes heretofore expreſſed, *Two* of the which ſaid *Forts* or *Sconces* in the *County* of *Lincolne* together with two ſuch Boats as aforeſaid to be Erected, Framed, Manned and furniſhed with armes, ammunition, victuall and all other things neceſſary for the defence and maintainance of the ſame. And the ſaid men to bee paid during

ring the time they ſhall continue in the ſaid ſervice at the proper coſts and charges of the ſaid aſſociation, The other Forte in the County of *Northampton* together with one ſuch Boate as aforeſaid, Erected, framed Manned and furniſhed with Armes, Ammunition, Victuall and all other Proviſions, and things *neceſſary* for the defence & maintenance of the ſame; And the ſaid men to be paid duering the time they ſhall Continue in the ſaid Service, at the proper coſte and charge of the ſaid County of *Northampton*, by the direction and appointment of the Committee for the ſaid county whoe hereby ſhall have full power and Authority to Taxe and Rate the ſaid county for the Raiſing erecting and maintaining of the ſaid Forts, boats and Forces, and whereas by Reaſon of the

the divers and various *creekes*, and *dranes* in the ſeverall *Fenns* wherewith the ſaid *Garriſon* of *Crowland* is invironed, the ſaid *Forts* or *ſconces* though happily they may ſtop and hinder the principall and ordinary paſſages and acceſſes to the ſaid *Garriſon*, yet they cannot poſſibly prevent the Iſſuing out of ſmall Boates with parties to the Townes and Villages adjacent. And be it further ordained, that ſixſcore of Horſe and Dragoones maintained by the aſſociation ſhall be ſent & imployed in thoſe parts for the ſecuring of the ſaid aſſociated Counties, & blocking up of the ſaid *Garriſon* of *crowland*; & that threſcore of the *horſe* & *dragoons* maintained by the *county* of *Northampton* ſhall be ſent and imployed in thoſe parts for the ſecuring of the ſaid *county* and *blocking* upp of the ſaid *Garriſon* of Crowland.

and

And bee it further ordained that the *Earl* of *Manchester* do nominate and appoint a commander in cheife, to command the said *Forces*, *Forts* and *Sconces*.

And be it lastly *Ordained*, that they shall have power to Raise the said *Forts* or *Sconces* in the places aforesaid, or in any other place by and with the advice of the *committee* for the said *association*.

I. Browne Cleric. Parliament.

K. P.P. London.

A Diary, or an Exact IOVRNALL

Faithfully communicating the most remarkable proceedings in both HOUSES OF

PARLIAMENT:

As also delivering the true Intelligence from all the Armies within His MAIESTIES Dominions.

With many other remarkeable passages both by Sea and Land, From *Thursday* the 31. of *Octob.* till *Thursday* the 7. of *November.* 1644. viz.

Letters from the Marquis of Winchester directed to the King, and brought unto the Parliament, wherein he certifies that if reliefe be not suddainly dispatched to him the House of Bazing, can no longer hold out: Three peeces of great Canon sent from the Tower to batter Dunington Castle: His Majesty betwixt Woodstocke, and Cirencester, Colonell Gerrard at Cirencester, and Prince Rupert, with fifteene hundred Horse and Foote, drawn neere to His Majestie. Colonell Massey on the reare of his Gerard beating up his quarters, And the Parliaments forces with great vigilance & courage attending the motion of the Royall Army, being resolved to compleate their Victory.

Printed for *Matthew Walbancke*, at *Grayes-Inne* Gate.

Thursday October 31

THis day the great businesse concerning the Archbishop of *Canterbury* was againe brought into consultation, And the Commons debated upon an Ordinance (which was read the second time) to have the sentence of death passed on him for the treasons and many grievous crimes which were proved against him. This Ordinance was this day referred to a Committee to consider of it, and so make report thereof unto the House on *Saturday* following. At which time the Members of the House that are the managers of his charge, are to report the state of the Evidence in briefe against him, after which his Attainder will receave a swift dispatch.

A Petition was presented to the House of Commons from the Committee in *Sussex*, complaining of the slackneſſe of some that are now there in Authority, and how disservicable they are unto the State in the discharg of their places. As also what suspition they had of some persons of quality in that County, unto whose Houses many knowne Malignants were observed to resort, this Petition was referred to a Committee to consider of it, you must also understand that it was desired in this Petition that the said Committee might have liberty to compound with certaine Delinquents of that County, whereby they might be the better inabled to pay their Garisons, and to maintaine the forces raised by them which was also ordered to be taken into consideration.

An Ordinance was also read for the better raising and maintaining of workes and Sconces against the Enemies Garison of *Crowland* in *Lincolnshire*, which is now besieged by our Forces, and for the maintaining of Boates which are to be manned with Souldiours for the constant guard of the water, which will conduce much to the straightning of that Garison and the reducing it to the obedience of the Parliament, this Ordinance was referred to a Committee, to be suddainly reported.

Sir *William Vicedale* who for his long absence from the House of Commons was suspended, was this day readmitted to sit againe as a Member of the House.

A Message also was sent from the House of Peeres unto the Commons with a Petition in the behalfe of Mistresse *Ferrer*, late wife to Colonell *Ferrer* who was unfortunatly slaine at the releiving of *Banbury* Castle, which Petition was taken into consideration.

The Field Newes.

LEtters were received from Sir *William Waller* and Sir *Arthur Hasterigge* in confirmation of the great successe of our forces at the late fight at *Newbury* certifying that if they had but one houre more of day light, they had utterly and absolutly routed all his Majesties forces, and made the victory compleat.

From *Plymouth* there came letters which certifie, that Sir *Richard Greenvile* is labouring with might and maine to inlarge his Army in Cornwall, but as fast as he presseth one day they run away the next; the names of those Commanders which are most active with him are these which follow.

Sir Richard Greenvile himselfe, Generall and Commander in chiefe.
Col Sir Iohn Trevanion.
Col. Sir William Courtney.
Col Sir William Godal kin.
Leiutenant Col. Tremain.
Leiutenant Co'. Arundell.
Serjeant Major Robinson.
Capt. Maderne of Cornwall.
Capt. Francis Robinson.
Capt. Blewet.
Capt. Maurice.
Capt. John Trefylian.
Capt. Church.
Capt. Ezekiel Arundell.
Capt. Trefilian a Cornish man.
Leiut. Saverly a Cornish man.
Leiut. Robinson.
Leiut. Parsons.
Ensigne Courtney.
Ensigne Edwards.

Our

Out of *Lancashire* it was certified this day, that Sir *Iohn Meldrum* had an intent to have stormed the Enemies Garison of *Leverpoole*, but that the extremity of the Frost hindred his designes; but what advantages the season will admit him to gaine, his activity lost no opportunity. But of this you shall heare further in its due place.

Though the Cavaliers where they fled at the fight at *Newbery*, left the King so naked, that he was faine to cry to them, *What will you leave mee?* Yet by his posting to *Marlborough*, to *Bath*, and up and downe, *Prince Rupert* hath furnisht the King with 800. Horse more, besides above 500. of his Foot, with which he hath marched very fairly up and down, with little opposition; by reason of the Fogs, which (since he slipt away at *Newbery*) fell opportunely for him.

This day we received the summons sent to the Governour of *Dunington* Castle, a true Copie whereof followeth.

SIR;

Wee have formerly testified our Clemency in tendring you Quarter upon your surrender of the Castle for the service of the King and Parliament: and now again we being desirous (notwithstanding our increase of powers) to manifest our mercy, do hereby once for all freely offer your selfe and men faire quarter, in case you yeeld the Castle for the use aboveſaid, before Wednesday next, at ten of the Clocke in the forenoone: and favour bee not accepted, and the Castle surrendred, expect no favour.

Yours *Ierem. Horton.*

Friday Novem. 1.

THe House of Commons tooke againe into consideration the further proceedings against the Arch-bishop of *Canterbury*, and Ordered that on the next day being Saturday, hee should attend the House to heare the full evidence for matter of fact repeated to him, and to give in answer unto the same, why judgment should not passe against him according to his demerit. This day also the Lords sent a Message to the House of Commons with the Petition of the Lord *Paget*, directed to both the Houses of Parliament, wherein his Lordship doth expresse much sorrow for his abandoning the Parliament, and adhering to the Enemy whose counsell and designes he now perceiveth doe tend to the destruction of the Kingdom, he humbly submitted himselfe to the mercy of the Parliament. His Petition was referred to the Committee at Gold-Smiths-Hall to consider of it.

A complaint was made unto the House of Commons of the peremptory demeanour of one of the Commanders of the Parliaments Forces in *Surrey*, who not contented with free billet on the Inhabitants, did take upon him to command som Members of the Parliament to send him in contributions, upon which it was ordered that he and his Troopers whom he imployed should be sent for to the Parliament to answer the same. A Petition also was presented to the Commons from the Inhabitants of *Okeingham* in the behalfe of their Minister for some allowance for his bet-

ter maintenance, his meanes there being very small, which Petition was referred to a Committee to consider of it.

This day also the House of Commons passed a Vote for the tryall of Sir *John Marley*, late Major of *Newcastle* by Martiall Law. And wee had then also intelligence that hee was delivered over into the hands of the High Sheriffe of *Northumberland*.

The Committee residing of *Newcastle* desiring in their Letters that the Parliament would take into their speedy consideration, the new framing and settling the Government of the Towne of *Newcastle*, And that fit and able men might bee made choyse of for the Government thereof, The Commons tooke the said Letter into consideration, and a Message was sent unto the Lords to desire that a Committee of both Houses might be appointed to consider of the State and condition of the said Towne of *Newcastle*, And that faithfull and honest men may be appointed to be Magistrates for the well regulating of the same.

Vpon Information that diverse of the Chirurgions of the Army, were absent when the late fight at *Newbery* was, when many of our wounded Souldiers required their present help, It was Ordered that foure of them by name should bee referred to a Councell of War to be tryed for their lives, that others might take warning in like case by their Example.

The Field Newes.

WHat a thick Mist hath of late covered the face of the City and this Kingdom, what a Night hath made in Day vigily and observe as *Chaos* surely I think in this Fogge the *London Post* was lost. The Enemy who is beholding to Night for his best advantages, hath made good use of this darknesse, and indeed they are indebted to it for their best safety and protection: In this Mist of the Ayre there is arose also a Mist of Intelligence. We can hardly find where the King is, we looke after him as we looked all through false glasses, one sees him at Bath another brings in word that he did see him at the same time for Bristoll, a third assures us that he is at Cirencester, one sees him at Malmsebury and another would perswade us that at that instant he was at Oxford, in the same nature (above twenty yeares since) Schollers at Oxford looke on the blazing starre, when with mistaking instruments they would take away the height of it. One beheld it in the eight Spheare, another did seat it just in the Chaire of *Cassiopeia*, another would place it a great deale lower, a grave Gentleman of Christchurch advancing his instrument no higher then Friar Bacons study did fasten on a light which in one of the upper Roomes of all the House was blazing at the Window, and he was of beliefe that the Star was many Regions lower then any of the Rest afterward. How soever (where ever our King is) we are certaine that the Parliaments forces are advanced to overtake and overcome his forces, and will be with them before they are able to unite their scattered numbers and ingroffe them into one Body.

By letters out of Lincolnshire we are adverised that his Majesty had sent directions to all Commanders of his Garisons, at Newarke, Belvoier Castle, and other places

ces to joyne in a considrable party, and after the releife of Crowland to fall into the Associated Counties, which accordingly they did put in execution, for which purpose they did meet together in a great Body, and came into the Vale of Belvoier, from whence they intended speedily to march towards Croyland, but Sir Iohn Gells, and Sir Thomas Fairfax forces being advised of it, did appoint a time to meet together and falling on the Enemy they surprised about seaven hundred horse and tooke fourehundred Prisoners, in which number were Leiuetenant Colonell Whitchcot, and Leiutenant Colonell Pudsey.

By Letters from Wareham it was certified that Colonell Sidenham had fallen upon the forces of Sir Levis Dives, at a place called Crew in Dorcetshire, where having wounded his Leiutenant Colonell he tooke one hundred horse, and fourty Prisoners, and one hundred and odde Armes, and routed and put to flight foure hundred horse and foote, it was also certified that the severall Garisons of Poole, Wareham, Weymouth, and Lyme had joyned their forces together and had in all a Body of fifteene hundred horse and foote to secure Dorcetshire from the Enemy of these forces of the Parliament Sir Anthony Ashby-Cooper, is made Commander in Chiefe.

From Worcestershire we were also advertised that Colonell Fox to acquit himselfe from the injury and calumny of the Oxford Mercury hath fallen upon a party of the enemies forces in that County, and hath taken a Talbot Prisoner of the Family of the Earle of Shrewsbury, and twenty Knights and Gentlemen with many others.

Saturday Novem. 2.

THe House of Commons received a Petition which was presented to them in the name of Master *Durant Hotham*, sonne to Sir *Iohn Hotham* desiring that he may have liberty to attend his Father during the time of his tryall, which the Court Martiall are now in hand with, And that he might bring unto his Father all his papers and writings which he stood in need of. This petition was referred to a Councell of Warre to determine of it.

The Arch-Bishop of *Canterbury* this day according to the former order was brought before the House of Commons, where standing at the Barre the summe of the whole evidence given in against him at the House of Peeres, was repeated to him, by Master *Browne* a Member of the Commons, and one of the Managers of the whole proceedings against him. Who reduced the severall charges unto two heads. The first for indeavouring to subvert the Protestant Religion, and to introduce Popery. The second for indeavouring to subvert the fundamentall Lawes of the Land, and to introduce an Arbitrary, and a Tyrannicall Government. The Evidence held three houres in the delivery of it, and the Archbishop being required to speak for himselfe, he desired that he might have time given him to make his answer to so great a charge, which was condiscended to untill the eleventh of *October* next ensuing, At which time he is to make his finall Answer, and judgement will quickly after be given on him.

The Field Newes.

THis day we received intelligence from *New-Port-Pannell*, that Sir *Sam. Luke* the Noble Governor of that Garison understanding that a party of the enemies neere *Bucking.* were come to plunder, commanded Cap. *Finnes* to draw out a party to oppose them who performed it with such courage and successe, that he tooke three of their Offices, five Horses and putting the rest to flight, he returned with much honour and some spoyles to his Governour at *Newport-Pannell.*

It was also certified that the Enemy sent out a party from *Winchester*, who plundered the Country in those parts, and that at *Petersfield* they tooke *Portsmouth Wagon*, and with it all their goods, their Carriages, and their Horses. From *Carlile* we received intelligence that our brethren the Scotts had againe summoned that Towne and willed them for their owne safety to submit, who are yet averse unto them, but the taking of the Towne of *Newcastle*, and the Doome which is like to fall on Sir *John Marley* the Governour of it, may peradventure work on the Commanders of *Carlile* to hearken to a Treaty, and submit unto the Parliament.

Neither may they only take example from *Newcastle* but from *Leverpoole*, where fifty of the Kings Souldiers have already deserted Sir *Robert Byron*, and I hope I shall be able (before I have compleated this *Diary*) to informe you that they have all forsaken him they have submitted themselves unto Sir *John Meldrum*, and brought their Armes with them, Sir *John Meldrum* no sooner entertained them but imployed them on a design at *Worhall*, where marching up unto the works, they gave the enemy an Alarum, and drove away their Cattle from under the Walls, and works of the Garison.

Munday November 4.

THis day the Lords sent a Message to the Commons desiring a conference at which the Lord Gray of Warke declared that the Lords had debated on the Propositions sent unto them from the Commons and had agreed upon some alteration, in the fortreeenth Propesition and their first qualification was, that whereas Prince Rupert and Prince Maurice, are exempted from pardon it was the desire of their Lordships that they might be put into the qualification of exile or Banishment.

The second was that that the Earle of Derby, the Lord Paulet, Sir John Byron, and the Lord Hopton, be taken out of the former condition and put into another qualification, he also shewed that their Lordships had something which he desired might be added to the Propositions as that the Lord Harbert, Baron of Ragland, and Master Harbert the Kings Atturney, Sir Faithfull Fortescue, and some others as might be put into the number and ranke of those who are uncapable of pardon, There were also some Queres propounded in which their Lordships desired to be satisfied from the Commons.

It was this day ordered, that there should be an Addition of one Man more to the Committee of Glouceſter and Monmouth.

The Field Newes.

IT was this day certified by letters out of Glouceſterſhire that his Majeſty was advanced out of Wiltſhire unto Cirencester in Glouceſterſhire, and that hee had

kept his Rendezvouse there for a whole day, and that from thence he was removing unto Oxford, as also that the Earle of Manchesters horse were advanced towards him, and were last Saturday within ten miles of Oxford, it was also certified that Colonell Massey was at Malmsebury not above a dayes March distant from Cirencester, and therefore suddain action is expected, if the King doth no repaire to Oxford, there is a strong party of our horse about Blewbury, which is betwixt Newbury and Oxford, to keepe in the forces of the enemy at Wallingford, whiles our foot are before Dunington Castle, there are three Regiments of our foot there, who daily play upon it with their Ordnance, they did begin to storme it on Friday last; but finding that the enemy was better provided with pouder then was expected and that the Castle was full of men, the designe for that day was left off. However they are brought to that low condition that they offer to march away, but are fearefull to have a Convoy for them of those men, whose Convoy they themselves were at their departure out of Cornwall knowing that then they did more then they would willingly be done unto.

The Forces of the Parliament are fortifying at Newbury and the forces of the King are fortifying at Salisqury, there are divers Troopes of horse, and some of his Majesties foote come to strengthen the Garison of Wallingford.

Tuesday November 5.

THis day being the fifth of November, the House of Commons sat in the morning, but kept it as a day of thanksgiving, and had two Sermons in Saint Margarets Westminster.

Our Brethren of Scotland have gone on and pursued their victories with such Resolution and successe, they will now have a prety long march to finde out an enemy, for since their great successe in the totall reducing the Towne and Castle of Newcastle, they have also taken the Castle of Tinmouth, as is certified by letters from thence to the Parliament under the hands of the Committee of English and Scots Commissioners, dated the 29. of October, 1644.

By which letters it was signified, that the said Castle was surrendred upon conditions which were to this effect.

1 *That the Castle and all the Armes and Ammunition therein, should be yeelded into the possession of Generall Leven, or such persons as he should appoint for the service of the King and Parliament.*

2. *That all Officers therein should march away with their Horse and Armes, and the common souldiers with their swords, and to have a safe Convoy to the Kings next Garison.*

In this Castle was found 29. peeces of Ordnance, 50. Barrells of pouder, 500. Muskets, with Ball and Match proportionable: And now we doubt not through Gods blessing but when our Ships returne which are already gone thither for Coales we shall have fireing at a reasonable rate.

By Letters from *Liverpoole*, the former relation concerning the taking thereof, was confirmed, and something added to the manner: *viz.* That the common

Souldiers

Souldiers bound the Commanders and Officers, and pinioned them, and brought them out of the Gates to our forces prisoners, when they came to plead for quarter. The Irish they say, are forthwith to repaire to their owne Country, and its said the English have taken the Covenant; which I the rather believe, because I am perswaded they dare not goe againe on the Kings side.

A List of the Chiefe Officers that were in *Leverpoole*, is as followeth.

Sir *Robert Byron* Governour,	*Thomas Smith.*	*Robert Colcut.*
Guthert Clifton, Colonell.	*Henry Trapes.*	*Griffin Spencer.*
Robert Banbridge, Major.	*John Felton.*	*Thomas Robinson.*
Hugh Anderton, Leiut. Colonell	*Charles Haughton.*	*William Roar.*
William Hambleton, Captaine.	*Benjamin Norton.*	*Tho. Haughton.*
George Savill, Captaine.	*Thomas Collins.*	*Francis Turner.*

Valiant Colonell *Blake* behaves himselfe gallantly at Taunton Deane, and defends it with much valour against the Enemy, wee hope the affection of the West-Country Gentlemen unto him, will be a meanes to procure speedy reliefe from our Garisons there, but if the affaires in those parts will not admit thereof, yet will reliefe be sent him from hence.

The Court Martiall have met diverse times this weeke about the examination and tryall of Captaine *Hotham*, and on Saturday last his Father Sir *Iohn Hotham* was also examined before them.

Wednesday November 6.

THis day was published an Ordinance of the Lords and Commons for the speedy constituting of Sir Nathaniell Brent to be Judge of the Prerogative Court of Canterbury for the proving of Wills and the granting of Letters of Administration.

We have now received certaine intelligence that the King is at Oxford, or betwixt Woodstocke and Circencester, betwixt which two places his forces lye quartered, A considerable Body of his Horse are as farre as Thame, which makes the Malignants report that he hath a designe to besiege Alisbury, Prince Rupert is come unto him with an addition of fifteene hundred horse and foote, some say more Col. Gerrard with his Welch Members is now at Cirencester, Colonell Massey is on their Reare watching all advantages by day, and giving them Alarums by night, and beating up their quarters, there are three great peeces of Canon sent from the Tower to batter Dunington Castle, the Earle of Northampton is returned to his Majesty with the Body of Horse, with which he relieved Banbury Castle, the Parliament forces with great vigilance and resolution attend the motion of the Kings Army, you shortly will heare of Action, there was a letter from the Marquesse of Winchester directed to his Majesty, intercepted and brought to the Commons wherein he certifies him, that unlesse reliefe comes to him within very few dayes, they are in such distresse at Bazing that they cannot hold out but must submit unto the Parliament.

FINIS.

Numb. 76.



The taking of six score of Col. Gerards horse (as they were going out of Wales to the King) by Col. Massy. The Kings forces advanced from Oxford to Tame. Letters intercepted from the Governour of Basing house to the King. The rooting of the enemies forces in Lincolnshire, and sir John Girlington & 60 others of quality drowned and killed in their flight. Two petitions from Leicestershire and Lincolnshire presented yesterday to the house of Commons. The surrender of Carlile. A further relation of the yeelding of Tinmouth Castle to Gen. Lesly, and of Liverpoole in Lancashire to sir Io. Meldrum.

14

Mercurius Civicus.

LONDONS INTELLIGENCER

OR,

Truth impartially related from thence to the whole Kingdome,

to prevent mis-information.

From *Thursday Octob.* 31, to *Thursday Novemb.* 7. 1644.

THE Garden of Gods Providence was never more fragrant, never more full of various flowers then it has been in these times, and at this time more especially when the rage and fury of the Enemie, (as appeares by the Kings Proclamation, a Copy whereof I gave you the last weeke) was virulently bent against this (yet happy) City; and had they prevailed, how

hot would the fornace of their wrath have been which has been ſo many yeares a heating ? but now every mercy is a thouſand times bigger then 'twas. It were well, That every Chriſtian would gather (like Bees) honey out of this garden. You cannot ſee a good man now but you may wonder he is alive. You cannot looke upon a limbe upon you but you may wonder 'tis not cut off; you cannot ſee a ſtone in the ſtreet but you may ſtand and admire that is not covered with bloud: you cannot looke upon a godly Miniſter or a godly magiſtrate in any place, but you may wonder they are not cut in a thouſand peeces. Your houſes are now given you from burning your Wives and Daughters from deflouring, your Husbands, Sons, and Friends from the dead, and that which yet puts a brighter luſter upon all this, is, that they are not onely in a way of deliverance, but of victories and ſucceſſes, and ſuch as (through Gods continuing bleſſing) promiſe a ſpeedy period to theſe protracted civill Wars.

On Tueſday being the 5. of *November*, we had an annuall occaſion preſented to commemorate that grand bleſſing to this kingdome of the deliverance from that curſed conſpiracy of the Papiſts in the gunpowder plot, one of Hells chiefe maſterpeeces, which ſtruck at the very root of our Religion and Liberties: This Roſe (though long ſince pul'd) yet hath not loſt its ſavour, but was ſolemnly obſerved in Thanksgiving to Almighty God in ſeverall congregations about *London*, and (to adde to the feſtivity of the day) (which hath not of late been uſuall,) the right honorable the Lord Major of the City of *London*, the Aldermen and Sheriffs attended with the chief Companies thereof in their Liveries went on foot to Pauls, at whoſe paſſage through Cheapſide there were burnt divers Popiſh pictures and Books in the place where the Croſſe ſtood. The houſe of Commons celebrated this day in Margarets Church at Weſtminſter, where there preached before them Mr. *Burges* and Mr. *Herle*.

Likewiſe an Order of Parliament was then read in ſeverall Congregations for the rendring thankes to God for the taking in of Newcaſtle by the Scots, and for the late ſucceſſe obtained by the Parliaments forces neere Newbery (of which I gave you a full relation laſt weeke) unto which (as a further addition of gratitude unto Almighty God) the intelligence which came that day concerning the

ſurrender

surrender of Tinmouth-castle to Generall *Lesly*, and of Leverpoole in Lancashire to Sir *John Meldrum* (the particulars of both which I shall give before the end of this weekes intelligence) was then published by divers Ministers after the conclusion of their Sermons.

The order then published was this:

Die Lunæ, 4 *Novemb.* 1644.

At the Committee of both Kingdomes at Derby-house.

Ordered, that it be signified to the Lord Major, that Tinmouth castle was tendred upon composition the 28 *of Septemb. and therein good store of Ordnance, Armes, and Ammunition. And also that the Towne of Leverpoole in Lancashire, which was also delivered up the last week to Sir* John Meldrum. *And to desire that thanks may also be given to God, amongst the the rest of his mercies for the recovery of those places.*

And by the command of the Committee,
signed by me, *Gualter Frost*, Secretary
to the said Committee.

By Letters from Marleborow in Wiltshire it is this weeke advertised, that upon the dispersing of the Kings forces neere Newbery, about 200 of the Cornish which fled thence came to that Towne, and threatned the plundering thereof, whereupon the Townsmen rather then to subject themselves to their mercy were constrained to collect a certaine summe of money, which being given unto them they were with some intreaty perswaded to leave that Towne without further molestation.

Both houses of Parliament have now passed an Ordinance for the constituting of Sir *Nathaniel Brent* Judge of the Prerogative Court of Canterbury in the place of *William Merricke* Doctor of the Lawes, late Comissary generall, Master or keeper of the said Prerogative Court, who hath wilfully and contrary to his duty absented himselfe from due attendance on the said Office, by reason whereof the administration of the goods and chattels, rights and credits, of such persons who died intestate, could not be had or taken, nor the Wills of others who made their last Wills and Testaments duely proved.

ved. It is alſo therein ordained that all Proceſſes, probates of Teſtaments, Letters of adminiſtration, and other things whatſoever which ſhall paſſe the Seale of the ſaid Court ſhall paſſe in the name and ſtile of the King, and with the *Teſte* of the ſaid Sir *Nathaniel Brent*, who ſhall in the execution thereof have in the Seale of his ſaid Office the Kings Highneſſe Armes decently ſet with theſe Characters engraven about it (*Sigillum Curiæ Prerogativæ*) and ſhall uſe no other Seale for the ſaid Office; And that probats of Wils and Teſtaments, Letters of Adminiſtration, and other Acts that ſince *May* 23. 1643. have been done, or that ſhall be done hereafter by the ſaid *Wil. Merricke*, or any perſon or perſons Maſter or keeper of the ſaid Office, other then by the ſaid Sir *Nathaniel Brent*, his deputy or deputies, or any ſuch perſon or perſons as ſhall be appointed by the Lords and Commons in Parliament for that purpoſe, ſhall be voyd and of no effect to all intents, unleſſe the Adminiſtrators or executors that claime thereby ſhall againe take new Letrers of Adminiſtration before the end of Hillary Terme next, 1644.

Some things were in my laſt publiſhed, unto which I ſince heare exception is taken, and that either aggrivated or extenuated according to the various conſtructions of the cenſurers, it being an eaſie thing to extract crooked concluſions out of the ſtraiteſt premiſes; ſome have gone ſo farre as to Chriſten the expreſſion with that ill-favoured terme of malignant; whereas not only the interrupted and conſtant tenour of my deportment ſince the beginning of the Parliament to this houre, but alſo the ſucceſſe which I have had in theſe my undertakings for the publique, which hath been proſperous beyond the line of many others who have been imployed in this nature, are eminent and informing arguments to take off that aſperſion. The height of my ambition and induſtry having alwaies been to communicate nothing which might be juſtly offenſive to any well affected perſon; which caution and care I ſhall ſtill endeavour (with reference to the publique, which I ſtill preferre before all privadors whatſoever) to continue.

I ſhall not need to make any particular relation of the good ſucceſſe of our forces againſt the Newarkers, and others in the vale of Belvoire, where they tooke Major *Whichcot* and Major *Pudſey*, two of the grand diſturbers of Lincolnſhire, 660 horſe, and 400 foot, and the reſt were ſo ſcattered and diſperſed, that of eleven hundred that came

came out of Newarke, ſcarce one hundred of them could finde the way to returne to that Garriſon. This was certified to the Parliament in Letters from Captaine *Hacker* and others, (as has been formerly publiſhed.)

I ſhall now give an account of the ſurrender of Leverpoole on Friday the firſt of Novemb. which was ſignified to the Parliament by Letters from Sir *William Brereton*. About 50 of the Engliſh Souldiers that were therein had two or three daies before combined together and ſo came away, and brought with them divers Cattell, leaving the Iriſh and ſome few of the Engliſh Commanders to themſelves; thoſe in the Towne being in great ſtraights, and the Iriſh rebels in a deſperate condition becauſe quarter was refuſed them by Sir *John Meldrum*: whereupon, that they might purchaſe mercy at his hands they ſeized upon the Engliſh Commanders that were ſo obſtinate in refuſall of the delivery of the Towne, and brought them with ſome of the Iriſh Commanders, as priſoners to Sir *I. Meldrum*, ſubmitting their owne lives to his mercy. Moſt of the choice goods they had in the Towne they ſhipped in ſmall barkes and boates with an intent to have ſtolne in the night time by our ſhips to Blewmorrice; but ſome well affected in the Towne having given information thereof our ſhips manned out ſome long-boats which prevented that deſigne, and tooke all their goods.

On munday laſt, *Novemb.* 4. the houſe of Peeres ſent a meſſage to the Commons for a conference, at which the Lord *Grey* of Warke, (Speaker *pro tempore* of the houſe of Peeres) declared to the Commons, that they had conſulted on the propoſitions, and had concluded on ſome alteration in the 14 propoſition and the firſt qualification.

1. *That whereas Prince* Rupert *and Prince* Maurice *are exempted from pardon, their Lordſhips propounded that they might be put into the qualification of exile and baniſhment.*

2. *That the Earle of Derby, the Lord* Pawlet, *Sir* J. Byron *and Sir* Ralph Hopton *might be taken out of the former condition and put into another qualification.*

3. *That the Lord* Herbert *the Earle of Worceſters ſonne, Maſter* Herbert *the Kings Attorney, and ſome others might be added to the firſt exceptation. Sir* Faithfull Fortiſcue *was offered but becauſe he is ſo notorious a villaine and ſchellum he was not held worthy an exemption with the reſt.*

His

His Lordship then propounded these Queries. 1. Whether where it is said (*the invasion of Scotland*) it be meant that the matters touching that businesse should be referred to the Committee of both Kingdomes? and where mention is made of those that *were Members of Parliament, and voted against the Kingdome*, they desired it might be thus altered: *who have departed from the Parliament and voted the Parliament of both Kingdomes Traitors, and not rendred their persons before the first of October, &c.*

3. *That the word* (*Bishops*) *might be left out, they being included in the word Clergy.*

4. *Whether that they intended that the City Propositions should be seperate and goe singly themselves, or under the name of both Kingdomes as the other are. Whereunto the house of Commons will speedily give their Lordships satisfaction.*

By Letters from Newcastle under the hands of the Committee of English and Scots Commissioners dated *Octob.* 29. It it advertised, That the 28 day of *October* Tinmouth Castle was surrendered unto his Excellency Generall *Leven* and therein 38 peeces of Ordnance, 50. Barrells of powder, 500 Muskets, with Bullets and match proportionable, a great number of Pikes, great store of Shot, Victualls and other provision.

The Conditions of the surrender were these.

That upon the surrender of the Castle of Tinmouth with all such Ordnance, Armes, Ammunition and other provisions within the Castle, Sir Thomas Riddle *Governour thereof with the Field Officers and Souldiers should march in safty with their Armes to some other of the Kings Garrisons; The common Souldiers without Armes with such bag and baggage as did properly belong to themselves; and to have liberty to go to their own dwellings, and to receive protection, submitting to all Ordinances of Parliament.*

From our forces neerer home we have had little intelligence since the last, and the like from His Majesty, the inconstancy of whose motion and residence has produced many different and uncertaine relations; Friday last we heard that He was at Sir *Nevill Pooles* house at Curdwell neere Malmesbury, and the next day that He was moved towards Ciceter; that P. *Rupert* is joyned with Him with about 800 horse, and some few foote, which with His Majesties scattered foot doe not make above 2000 in all, Colonell *Gerard* is sent for to

come

come to His Majesty with what strength hee can out of Wales, but Col *Massey* attending his motion will no doubt frustrate his expectation of any assistance thence.

On Munday last 4th instant, we had certaine intelligence that His Majesty was come to Oxford, and that three Regiments of our foot were left before Donnington Castle, and a part of them (as we heare Sir *James Harringtons* (Brigade) were fortifying the mannor house at Woodstocke, which (if done according to intention) will much annoy them at Oxford, and the rest of our forces are in readinesse to attend His Majestie there.

The Councell of War having met divers times this weeke about the examination and triall of Captaine *Hotham*, and on Saturday last his Father Sir *John Hotham* was also examined before them.

The house of Commons have the last weeke reduced the Garrison at Winsor to a set number, and ordered that the Committee of Barkeshire shall provide certaine sums of money weekly out of the assessements of that County, for the more constant payment of that Garrison: it were to be wished, That there might be alike care taken for the payment of the Parliaments Garrisons in other parts, and that our souldiers might not be constrained to desert them for want of pay.

On Wednesday last *Novemb.* 6. we had intelligence, That His Majesties Army was againe drawne out of Oxford into the field, and that a body of horse and foote with Carriages and Artillery were come to Tame, intending as was thought to set upon Alesbury, but I doubt not but our forces will be carefull to prevent their designe, and to disperse them once more to purpose: which will be a meanes to disable them from recruting themselves againe this winter according to their manner for the two winters past.

The same day there was a Conference betweene both houses of Parliament concerning the alteration made by the Lords in the Propositions before mentioned, as which the house of Commons declared their dissent to some of the amendments made by the Lords, and adhered to the rest, so that it is hoped they will be concluded on to morrow, and Sir *Peter Killigrew* sent away with them on Saturday or munday next.

The same day there were two petitions presented to the house of Commons by divers inhabitants of the County of Lincolne and Leicester

Leicester, in the name of themselves and many others of the said Countys, concerning the setling the affaires of both those Counties, which were referred to the consideration of two several Committees.

Out of the West it is certified, that the Castle of Taunton-deane in Somersetshire doth still hold out. L. Col. *Blake* the valiant Governour thereof resolving to hold it out to the utmost extremity, the enemies forces having possessed themselves of the Towne after two several repulses, and seeing little probability to gaine the Castle, threaten to burne the Towne, and then to march to the King; but that they have already burnt part of it, (as was this day reported) I doe not beleeve, there being no Letters come as yet to confirme it.

The Parliaments forces have this weeke intercepted divers Letters sent from the Governour of Basing house to his Majesty; the Letters were written three daies since, and informe, That if they had not relieefe sent them within nine daies they could not hold out much longer.

Two regiments of foot being left to keepe in the enemy in Denington-castle, the rest with some of the horse (as we heard this day) were [illegible] Abington, from whence they are ordered to march after the enemy.

Wednesday *Novemb.* 6. we had two confident reports; the one of the taking of Carlile by our forces: the other of the gaining of Monmouth by the enemy; unto neither of which I can give any credence. The former of which is besieged, and I beleeve will not hold out long; but for that of Monmouth, there hath not any enemy appeared before it. The intelligence which we had for most certainty was, That Col. *Massie* had met with a party of the enemies forces going out of Wales from Col. *Gerrard* towards the King, had taken 120 horse, and repelled the rest.

There are Letters come to Towne this day more particularly expressing the late defeate given to the enemies forces in Lincolnshire, and that Sir *John Girlington* and divers other Gentlemen of quality of that County were drowned in a river in their flight from our forces, and about 60 others of the enemys forces either drowned in the mud, or killed by our forces in the pursuit.

FINIS.

London, Printed for *Tho. Bates* at the signe of the Mayden-head on Snow-hill neere the Conduit. And *L. W.* in the Old-baily, 1644.

Numb. 72.

THE PARLIAMENT SCOVT:

Communicating His Intelligence TO THE KINGDOME.

From Thursday the 31. of Octob. to Thursday the 7. of November. 1644.

Thursday the 31. of October.

WE were confirmed in the dissipation of his Majesties forces, to the admiration of all men, the encounter being small, but the fright great, for as the reporter saith, his Majesty went with so few, that all that Prince *Rupert* brought, being joyned, do not amount to above 900. who are about *Bath* still, a very brave Royall Army - poor Prince? the Motto in the Brasse Sculpture, is now almost verified; but it will be said if his Majesty be no more, then are they that went to *Wallingford* the greater, but that force also is not so great, but that Sir *William Balfore* had he had but 1500. horse, would have fallen upon them; and thus you see the fruits of the composer of the great difference between Prince *Rupert*, and my Lord *George*, a concurrence to send his Majesty with an Army to be overthrown, two good Cousins, and

Counſellors; our Generals having but the laſt night made diſcovery of theſe powers, and but in part neither; were this day in Counſell at *Newbury*, the head quarter of our Army, and where the greateſt part of our foot are, the horſe being quartered about *Blewbery*: to morrow its believed we ſhall begin to attempt ſomething either againſt ſome of their ſtrengths, or againſt their horſe.

This day we had a notable piece of newes from *Lincolnſhire*, performed by Colonell *Fleetwood*, Colonell *Roſſiter*, and the horſe of the worthy and valiant, Sir *Tho. Fairfaxes* horſe, and others; the buſineſſe is thus diſcribed, there were gathered 700. horſe and Dragoons to go upon ſome deſigne, its ſaid *Croyland*, which we got knowledge of, followed, fell upon, and ſurpriſed them: This is of great conſequence, firſt to free *Lincolnſhire*: Secondly, to ſtraiten *Newarke* and *Belvoir*: Thirdly, my Lord *Mancheſter* is not now neceſſitated to returne, if there be more neceſſary imployment elſe where: Fourthly, there are 400. pilfering fellows taken (the Commanders excepted) ſuch as were not in all *England*, and if any aske what ſhall be done with them, for if they be diſcharged they will inſtantly ſteale horſes, and to the old Trade againe, if they be kept, they will eat more then they are worth.

There cannot be a better way, then to drive them all into *Crowland*, where they may help to eat up the Corne there, and the ſooner ſtarve the reſt, for *Crowland* were they bent, and thither let them go.

We had this day a Letter, that tels us of the bounty of ſome Country people, who would needs carry in 20. load of proviſions, it was lovingly accepted by thoſe that had it, but in regard there was not enough to ſerve all, ſome were diſpleaſed that they had not part, who to requite the curteſie done to the reſt, took away all the horſes that drew the Proviſions, you may gueſſe what became of the Carts: we hope we ſhall not be chidden for this.

Friday the 1. of November.

We had a more full diſcovery of his Majeſties forces, and how they had diſpoſed of themſelves, as that the maine and greateſt part of them were got into *Oxford*, and parts about, its well we know where they are, when they are out of reach, but who can be againſt a Fog: we alſo heard that his Majeſty in perſon is Weſtward and about *Briſtoll*.

The houſe of Commons had this day ſome debate about the buſineſſe of ſatisfaction, to thoſe that in diſcipline cannot concur in the rule to be eſtabliſhed, and in regard its not fit exceptions ſhould be taken into conſideration before the rule be Stated, agreed upon, and declared, have thought fit to ſuſpend the latter, untill the firſt be ſetled, ſometimes a thing out of

hope

hope makes men ſtudy to conform what ſhall be ſet up, then how to argue for exemption.

It was this day long diſputed how the Biſhop of *Canterbury* ſhould be received into the houſe of Commons (it being ordered that he ſhould come *Saturday*) at laſt it was agreed that Mr. *Brown* was to report the ſubſtance of the proofes made againſt him, as to the ſeverall and diſtinct charges, and that then he ſhould declare what he could ſay for himſelfe, and ſo withdraw.

We had little news this day from the North, only that the Letters from *Newcaſtle* ſpeake, that rich Towne, in which ten of the Aldermen are Knights, and as Malignant as honourable, to be an object of pitty, if Malignants be to be pitied, there being in view nothing but many hundreds of almoſt naked people, wanting all things but miſery.

There are great plenty of Coales, which we hope will be improved, if Malignants, to the uſe of the State, but if the Parliaments friends, to be improved for themſelves, being its like all thats left, all the reſt of their eſtates being waſted for ſtanding for the Parliament; for if there lie a great obligation to repair all men that have ſuffered for the Parliament, there is much more cauſe they ſhould have the improvement of their own, the property not being altered.

Saturday the 2. of November.

We heare that my Lord of *Forth*, not being willing to ſtay in *Dunnington* Caſtle for feare of a ſiege, adventured out with his Lady and others in the Fog, but were purſued, and had not his ſpare horſe been nimble, he as well as the females and Coach had been taken, but he eſcaped with his knacks to *Briſtoll*, where his Majeſty is ready to receive him, and joyndy to condole their loſſe at *Spene*: A great Lord that was in the Fight of their ſide, will make us believe that the Kings forces came with this confidence, that our treble power was ſo divided in opinions of Religion, and ſelf-grudges, that they would not one aſſiſt the other: but ſee how his friends diſappointed him (they, which is the happineſſe) however they differ among themſelves, look upon thoſe about his Majeſty, as enemies to all their weale in ſoul and body, and ſo will alway be ready to joyne againſt them we hope, though ſome have been provoked to a great cooling.

This day we underſtood my Lord of *Northampton* vapors up and down in *Warwickſhire*, and hath (notwithſtanding the defeat at *Spene*, ſummoned *Compton* houſe, the contents whereof take as followeth.

Sir,

YOu have without any Command from his Majesty, or allowance from me, maintained a Garrison in my house at Compton, *which upon this Summons, I do in his Majesties name, expect, and require you to surrender and deliver up unto me, wherein if the sence of your own concernes, be worthy of esteem with you, I am for the present resolved to give you honourable tearmes, but if you desert this my favour towards you, expect hereafter neither further parley or Summons, other then the events of War, and a present assault, wherein if losse of life and liberty do befall you, blame not me, who shall expect your speedy answer herein, by this bearer, and so rest*

Banbury 27. Octob. 1644.
At nine in the morning. *Northampton.*

But the Governour thereof as resolute as himself, and now upon better grounds, sent him this following answer.

My Lord,

I Have received by your Trumpet a Summons, but your Lordship must pardon me in the accomplishment of your desire, for although courtesie may prevaile much with a Gentleman, yet your proffer doth so much tend to my dishonour, that I absolutely refuse to accomplish your desire, and your Lordships brother hath given me so faire an example, that I am resolved to try the hazard of War, and I with the rest am resolved to defend our Garrison to the last man, I am your Lordships servant in what I may.

George Purefoy.

Which receiving, he packt away to meet the beaten horse of his Majesty, got neer *Woodstocke*.

Sir *William Brereton* intreats our may be taken that he be not raised from the siege of *Glocester*; sure *Banbury*, *Newarke*, and *Basing* will bee fresh in our memories, and put us upon prevention of this inconvenience.

This day we had a more full description of the defeat given in *Lincolnshire* to the enemy, which take thus abreviated. The forces in *Lincolnshire*, viz. Col. *Rossiters*, Col. *Fleetwoods*, and the Regiment of Sir *Tho. Fairfax* lying at *Berne*, and understanding there was out of the garrisons of *Newarke*, *Belvoyr*, and *Ashby de la Zouch* a power gathered, and they numerous, and as they were informed, for the South, sent to *Darby*, *Nottingham*, and *Leicester*, and desired their assistance against the forces gathered, not far from *Belvoyr*, and appointed their meeting at a Rendez-

vous

vous neer *Denton*, *Tuesday* the 19. at night, that thereby if possible, they might fall upon the enemies quarters, They returned answer that they would meet, but did not approve of the time, suggesting the inconvenience that might fall out if the enemy knew, but interposing, as it fell out they did: however that day they would not fail, whereupon they in *Borne* came forward, and advanced to *Corby*, *Basingthorp*, and other villages, being come thither, they understood the power of the enemy to be some 1500 horse, and 500 foot about *Grantham*, at 9 a clock they came to *Knipton* hill neer *Denton* (by the way met with 80 *Burley* horse comming to their aid) had full view of *Grantham*, and *Belvoyr*, and from this place *Nottingham* forces, &c. might see them; about eleven, the enemy advanced towards them down Barraby hill, some two miles distant, and in a plain field, and spacious, and between *Denton* and *Horlston*, about 12. the Scouts met, and forlorns skirmished in parties, our forlorn we commanded back, to draw the enemy to our ground, which fell out according, for they came up apace, supposing the Parliaments forces had fled, and they sung a song, the burthen whereof was, we have got *Lincolnshire* all of a day: The day being far spent, the *Lincolnshire* forces began to advance towards them, and at the same instant came in the forces of *Darby*, *Leicester*, and *Nottingham*, who seeing our hast towards the enemy, hasted also, and making a great noise, came on more then a Trot, The enemy seeing the *Lincolnshire* party labour to get the wind and the sun; but before they were aware perceived the other forces upon the Flank of their right wing, which so amazed the enemy, that the Commanders in chief cryed faces about, fly for your lives, we are all dead men.

This flight was with that amazement and confusion, that hath scarce been seen, it put them besides all their advantages which they might have taken, had they not been in such a fright; for whereas they might have retreated through the Town to *Belvoyr*, they ran into closes, and so through a Mill dam at the bottome of *Belvoyr* hill, and by that meanes many were drowned, others killed, divers left horses and armes, and invaded to the neck to save their lives, and these fared best of all them that went the water-way: In this service there were between three and 400 killed and taken, 600 good horse, many excellent good, many armes, the horse and armes will be improved for the publike; mark that, and shew such frugality and good husbandry since the war began: Had there been a little more day light, we had put fire for another businesse as good, but no time past, it may be you may heare ere long that those Countries may be eased of some of their dens of thieves. There were divers Commanders taken of note, as Lieu. Col. *Whitehorn*, Lieu. Col. *Radsey*, many Captaines, and other Officers.

This day the Bishop of Canterbury came to the house of Commons Bar, and a brief repetition made of all that had been proved against him, to which he hath untill the Monday sevenight after to answer; the man seemed to be very much dejected, either with the coldnesse of the weather, or his condition: This day his Excellency came to Town.

Monday the 4. of November.

We had very good news from severall parts, as that Leverpoole was taken, and the manner thus, The Commanders being obstinate to hold out the place, though no appearance of relief, but the souldiers having for a long time, being pincht with hunger, made bold to take their Chieftaines, and bind them hand and foot, and deliver them and the Town into Sir *John Meldrums* hands, these souldiers were most English Irish, not Papists, as those in Banbury, that eat many horses rather then yeeld: And now we hope there will be relief for Sir *VVill. Brereton*, and assistance in the siege of Chester, and that the enemy will not be able with an ordinary power to relieve it.

In the evening this day we had news that Tinmouth Castle was taken by accord, and in it 38 pieces of Canon, 50 barrels of powder, and 500 Muskets, and now see the terror of the Scots army, *Marley* that wretch, that hath undone Newcastle, and deserves, had he 10000 lives, to lose them all, for the wrong done to that Town, durst not shoot one shot in three dayes in the Castle, being threatened by Gen. *Leven*, that if he did, all in the Castle should be put to the sword; and Tinmouth durst not hold out eight dayes after for feare, though it had plenty of powder: The North being thus cleared, and Leverpoole taken, we shall go neer to clear the Kingdome, so as there will hardly be a good landing place for the so much expected and talked French, Irish, Orange, & we know not what powers.

This day we had more full discovery of the Kings forces then we had since their night walk from Dunnington: As first that his Majesty, Prince *Rupert*, and the Lord George are at Cirencester, 2000 horse and foot, after whom are 1500 comming with Col. *Gerard*, if Col. *Massey* prevent them not, and at Woodstock and parts about are 5000 horse and foot at least, and these intend to joyn again, and to try the other bout, or else to stay till the Propositions come, which is more like of the two: Our forces are also disposed some towards Abington, and so to that part of the enemy near Woodstock, others toward the party where his Majesty is, and two Regiments are left in Newbury to block up Dunnington; and now that his Majesties forces lie in this posture, being far fewer then they were, and discouraged with a former great losse of Artillery and foot, what shall we say and think, is Oxford in such distresse that we may carry it suddenly, with

with a blocking up, or do they think we will not agree against them a second time, the ground of this daring posture, time ere long will certainly shew us.

Tuesday the 7. of November.

Was a day of Thanksgiving, as first for our deliverance from the powder plot, and it was kept very solemnly, many guns went off, and many fine popish gods were burnt, which to do in the reign of Canterbury, was a mark of a Puritan, and that house must be put into the black bookes. Secondly for our Victory between Newbury and Dunnington. Thirdly, for the taking Newcastle, the Castle, and Tinmouth also, by which we shall get some Coales to warm us, and maintain our Northern Army. Fourthly, for the yielding up of Leverpoole, the Metropolis of the Lancashire papists, and the last of Prince *Ruperts* conquests: And lastly, for the defeat given in Lincolnshire with Rams hornes.

Having received from an extraordinary hand this day something concerning the behaviour of Col. *Fines* in the late unhappy buttnesse of Banbury, we thought it not amisse to insert it, and so much the more, because he is much condemned: The words are these. He is very much abused and wronged, for that he behaved himself as well and gallantly as it was possible for any man to do (and so he did all the time before) and had it not been for his sticking to the foot, with whom he said he would live and die, after both his and all the horse were run away, they had been all lost, but he being with them, knowing the Country, so beated their retreat, that although all the horse but about 40 had left them, yet he lost not a foot man, except those that were straglers, and all this done against 1600 of the enemies horse, besides foot: All this a Lieu. Col. and Major, besides other Captains, are ready to testifie before any whatsoever. This carriage of his deserves perpetuall honour; and besides his preservation of the foot, he did what was in the power of a man to have kept the horse when he saw them begin to run, for besides his own, indeed he commanded his Officers to cut or kill those which did offer to run, which gallant Major *Temple* did with all his might, though all in vain.

We heare that our party left in Newbury were yesterday faced by some of Dunnington garrison, and in the mean time their horse made a shift to smell out two or three load of our Cheese: which they tooke away, Carts and horse and all, not standing to unload it: which hath made the rest demurre; as for our Powder and other Ammunition that went this day, we hope there will be care taken of it after it comes to Reading.

Concerning those forces of ours that tooke the field in Dorsetshire, we have not heard any thing from them since the taking the 100 horse: it may be there is no enemy, for sure if there were they would be at them.

Those at Bazing are in hope ere long to get that place, Colonell *Ludlow* being

being come to them with a good party of horse, which they mainly wanted, its true they got out lately, brought in a load of wheat in the straw, and 8 or 9 cowes, and hurt some of our men: but its the last food they are like to get, besides we here of an intimation they sent to His Majestie, purporting they could not hold long, they wanted so much.

Wednesday the 7. of November.

We had little newes and that very uncertain, a report there is of Carlile being taken, which is well, if true: but that is not very offensive, and so not so materiall.

We had letters also that makes our victory in Lincolneshire more then at first, for the 600 horse proves 800, and its further added that Belvoyre is blockt up, which is very probable, we hope those that fought so bravely when we took those 800 horse, fled thither to cure their wounds, which they got in runing over the hedges, not in fighting, and then it may be provisions may faile them.

This day we heard that Colonell Massey with a considerable power, some say thousands, was come after that party, in which His Majestie and Prince Rupert were said to be as farre as Cicester, and others have letters that say a power of His Majesties which we beleeved to be at Woodstock are come as farre as Tame, and have got Cannon out of Oxford which they carry with them: If they intend to run round and make us follow thus: it will be best for us to bring our foot into resting places, and to follow with horse and dragoons, in which we shall make more expedition, and put our selves to fewer inconveniences.

Not to trouble you with the depositions of witnesses against *Ralph Wiseman*, I shall only insert the acknowledgement of his Errour.

I *Ralph Wiseman* of Rivenhall in the County of *Essex* Gentlemen, do hereby confesse and acknowledge: that I have grievously offended in using seditious, mutinous, and scandalous speeches against the Parliament, and doe acknowledge their Actions to be just and honourable, and that all those books set out by them are according to truth and Justice. And that I verily believe the Parliament hath not done any Act, to cause the King to goe from *London*, and that the Parliament are no cause of these distractions, and that the raysing of Armes by the Parliament, is for the preservation of His Majesties Person, the true Protestant Religion, the liberty of the Subject, and the rites and priviledges of Parliament. And that I doe hereby further acknowledge, that I have exceedingly offended in using rayling and unbeseeming speeches against the right Honourable his Excellency the Earl of *Essex*, And I do hereby in the face of the Country, humbly acknowledge my hearty sorrow for these my great and grievous offences, and do submit my self to the mercy, and favour of this Honorable Court.

London *Printed for* R. W. *Novem.* 7. 1644.

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The Life of one

JACOB BOEHMEN:

WHO ALTHOUGH HE WERE A Very *Meane* man, yet wrote the *most Wonderfull deepe* knowledge in NATURALL and DIVINE things. That any hath been knowne to doe since the APOSTLES TIMES, and yet never *read* them, or *learned* them from any *other man*, as may be seene in that which followeth.

WHEREIN IS CONTAINED A perfect *Catalogue* of his *Workes*.

LONDON,
Printed by *L. N.* for RICHARD WHITAKER, at the signe of the Kings Armes in *Pauls* Church-yard, 1644.

nouemb. 8 4

A briefe Relation of the Life and Converſation of JACOB BŒHMEN, afterwards by learned men called TEUTONICUS.

IACOB BŒHMEN was borne in the yeare 1575. at old *Seidenberg*, about two miles diſtant from *Gorlitz*, a City lying in Upper *Luſatia*, which is commended in the Writings of learned men: His parents were *Jacob* his father, and *Urſula* his mother, both poore country people. In his youth he kept cattell, and afterwards by the counſell of his friends was ſent to Schoole, where he gate to learne to write and reade together with the feare of God, and after that was put to the Trade of a Shoo-maker; wherein when he became a Maſter (*Anno* 1594.) he married a mayd, one *Catharine*, the daughter of one *John Kunſhman* of *Gorlitz*, a Butcher, with whom he lived peaceably and well thirty yeares, and had by her foure ſonnes, who alſo learned handicrafts.

This man, being from his youth up addicted to the feare of God, and being a willing hearer of Sermons, was at length ſtirred up by that *Speech* and *Promiſe* of our *Saviours* (*Luke* 11. verſ. 13. *Your heavenly Father will give the Holy Spirit to them that aske him for it.*) likewiſe through

through the differences and controverſies in *Religion* (in which he knew not how to ſatisfie himſelfe) was ſo moved, that he in the ſimplicity of ſpirit, ardently and unceſſantly asked, ſought and knocked, that he might know the *Truth*; whereby according to the *Divine Drawing* and *Will*, hee was in ſpirit rapt into the *Holy Saboath*; where he remained ſeven whole dayes by his own confeſſion in higheſt *Ioy*. Afterwards, when he came to himſelfe, and had layd aſide the folly of youth, he was driven by *Divine Zeale* to reprehend very earneſtly impudent Scandalous and Blaſphemous Speeches, and withdrew himſelfe from all unſeemly actions with earneſtneſſe, for the Love of vertue, by which practice and life, ſeeing it was cleane contrary to the way and courſe of the world, he became only their ſcorne and deriſion; in the meane time he maintained himſelfe with the labour of his hands, in the ſweat of his browes, till the beginning of the *Sixt Seculum* namely the year 1600, when he was a ſecond time poſſeſſed with a *Divine Light* and by a ſudden ſight of a *Pewter Veſſell* he was brought to the inward ground or *Centrum* of the hidden *Nature*. But he yet ſomewhat miſtruſting, went out into an open field, and there beheld the *Wonder-workes* of the Creator in the Signatures of all created things, very cleerly and manifeſtly laid open: whereupon he was taken with exceeding *Ioy*, yet held his peace in ſilence, praiſed God, and in the meane time contented himſelfe therewith.

But according to Gods holy counſell, who manageth his work in ſecret, after ten yeares, *viz*. *Anno* 1610. through the *Overſhadowing* of the *Holy Spirit*, he was a third time touched by God and renewed. Whereupon, when hee became ſo enlightned, leſt ſo great grace beſtowed upon him, ſhould ſlip out of his memory, or he

reſiſt his God, he wrote privately and ſecretly for himſelfe, by ſmall meanes, and no bookes at all but only the *Holy Scriptures*; Theſe Workes following, *viz.*

1. Anno 1612. *He wrote the firſt Book called* Aurora, *the* Riſing of the Sun, *which book (he being accuſed for being the Auther thereof) was by the Magiſtrate at* Gorlitz *at Court committed to cuſtody: with command to him that he ſhould henceforth (being an Idiot or ſimple man) refraine ſuch Writing of bookes, that did not belong to his profeſſion and condition. Whereupon he refrained ſeven yeares, but afterwards being ſtirred up againe by the motion of the Holy Spirit of God, and alſo being incouraged thereunto by the entreaty and deſires of ſome people that feared God, he betooke himſelfe to his pen againe, and proceeded in writing and perfected, with good leiſure and deliberation, the reſt which follow,* viz.
2. Anno 1619. *The ſecond Book. Of the* Three Principles, *together with an appendix of the Threefold life of Man.*
3. Anno 1620. *A Booke of the* Three-fold life of Man.
4. An Anſwer *to the* 40 Queſtions *of the* Soule, *propounded by Doctor* Balthaſar Walterus, *wherein, the firſt chapter comprehendeth a Treatiſe of the* Turned Eye *or* Philoſophique Globe, *with all an addition concerning the Soule, the Image of the Soule, and the* Turba *or deſtroyereſſe of the Image.*
5. Three Books. *The firſt, of the Incarnation of Jeſus Chriſt. The ſecond of the Suffering, Death, and Reſurrection of Chriſt. The third of the* Tree of Faith.
6. *A Booke of* Six Points.
7. *A Booke of the Heavenly and Earthly* Myſterium.
8. *A Booke of the* Laſt Times *to* P. K.
9. Anno 1621. *A Booke* De Signatura Rerum, *or the* Signature *of all things.*
10. *A Conſolatory Booke of the foure* Complexions.
11. *An Apology to* Balthaſar Tilken *in two parts.*
12. *A Conſideration upon* Eſaias Steefells *Booke.*
13. Anno. 1622 *A Booke of true* Repentance.
14. *A Booke of true* Reſignation.

15. *A*

15. *A Booke of* Regeneration.
16. *A ſhort* Compendium *of* Repentance.
17. Anno 1623. *A Booke of the* Predeſtination *and* Election *of God.*
18. *The* Myſterium Magnum *upon* Geneſis.
19. Anno 1624. *A Table of the* Principles *or a* Key *of his writings to* G. F. *and* I. H.
20. *A little Booke of the* Superſenſuall Life.
(21) *A little Booke of Divine* Contemplation.
22. *A Book of the Two* Teſtaments *of Chriſt, viz.* Baptiſme *and the* Supper *of the Lord.*
23. *A* Dialogue *betweene the enlightned and the unenlightned* Soule.
24. *An Apology upon the Booke of true* Repentance, *drifted againſt a* Paſquill *of the principall* Miniſter *of* Gorlitz *called* Gregory Rickter.
(25) *A Booke of* 177. Theoſophick *Queſtions.*
26. *An* Epitome *of the* Myſterium Magnum.
(27.) *The* Holy Weeks, *or the* Prayer-Booke.
28. *A Table of the Divine* Manifeſtation, *or an* Expoſition *of the* Threefold World *to* I. S, V. S. *and* A. V. F.

In theſe two that follow, the date of the yeare is not ſet downe.

29. *A Booke of the Errours of the Sects of* Ezechiel Meths *to* A. P. A. *or an Apology to* Eſaias Steefell.
30. *A Booke of* The laſt Judgement.

Further.

31. *Certaine Letters to divers Perſons, written at divers times with certaine Key's for ſome hidden words.*

The Bookes which the Author *finiſhed not, are marked with this ſigne* ( )

Herewith he hath left ſo noble and pretious a Treaſure and Talent for the ſetting forth of Gods honour, and to promote mans ſalvation, for the preſent as well as for the future times, that from the Apoſtles Times hitherto higher and deeper grounded Myſteries of the Deity have ſcarce been revealed. He had converſation and acquaintance for the moſt part with Godly learned Men

and ſuch as were experienced in *Nature*; with whom as alſo with ſome of the *Nobility* of *Luſatia* and *Sileſia*, he converſed in all feare of God: Although ſome common *Preachers* after their uſuall Cuſtome ceaſed not, continually to vomit out their venome and malice againſt his writings, and to ſlander him with all manner of ſcandall and calumny among the rude and fooliſh people: Yet the Truth liveth ſtill and hath overcome, and ſhall at laſt Triumph in ſecret.

But he the bleſſed *Jacob Bœhmen Teutonicus*, at *Gorlitz* in his houſe lying at the water-ſide of *Niſe*; *Anno* 1624. the eighteenth day of *November*, *ſtilo novo*, about ſix of the clock in the morning, the twenty-fourth Sunday after Trinity, after he had heard an exceeding ſweet *Muſick*, without his Chamber, and refreſhed himſelfe with the Holy uſe of the *Teſtament* of Chriſt at his Supper, praying and weeping with his ſonnes and ſome good friends, with theſe laſt comfortable words *Now goe I hence into Paradiſe*, gently ſighing, bleſſedly departed in the fiftyeth yeare of his age.

Afrer the funerall Sermon was done he was buried in the Church-yard at *Gorlitz*, and upon the Grave was a woodden Croſſe ſet up, on which was pourtrayed a Myſticall three-fold Figure, *viz.*

An Eagle with a Lilly-Twigge.
A Lyon with a Sword.
A Lamb with a Mitre.

The Superſcription on the Croſſe was this,

V. H. I. L. I. C. I. V.

That is,

Unſer Heil Im Leben Ieſu Chriſti In Uns.

In Engliſh thus:

Our Salvation is *In* the *Life* of *Ieſus Chriſt In Us.*

Which

Which was *Jacob Bœhmens Motto*, or uſuall Speech and ſuperſcription in Letters, alſo,

Borne of God.
Dead in Chriſt.
Sealed with the Holy Ghoſt.
Reſteth here Jacob Bœhmen of old Seidenberg.

(Note 1. the Southerne Eagle which ſtood upon an high Rocke, and with one foot trod upon a Serpents head, and with the other held a Palme, received with its Beake a Lilly-Twigge reached out of the Sun.

2. The Northern Lyon was Crowned and Signed with a Croſſe, and bore before it in its right foot a fire-flaming Sword, and in its left a fiery-Heart, it ſtayed the Hough or hinder part of its right foot, upon a Cube or Square, and its left on a Globe or Ball.

3. A Lamb with a Mitre walked quietly and ſimply between them both, in the meadowes and by the brooks of Grace.)

His ſeale or Impreſſe was a hand out of heaven with a Lilly-Twigge. In the memoriall Bookes of Good friends he uſed to write theſe Rymes.

Weme Zeit iſt wie Ewigkeit,
Und Ewigkeit wie die Zeit,
Der iſt befreit von allem ſtreit.

Thus rendred:

To whom Time is as Eternity,
And Eternity as Time,
He is freed from all ſtrife.

The Stature of his outward Body was almoſt of no Perſonage, his perſon was little and leane, with browes ſomewhat inbowed, high Temples, ſomewhat hauk-noſed; His Eyes were gray and ſomewhat *Heaven-blew* and otherwiſe as the *Windowes* in *Solomons Temple*, he had a thin Beard: a Smale low voyce: his ſpeech was lovely. He was modeſt in his behaviour, humble in his converſation and meeke of Heart. His ſpirit highly enlightned

lightned by God, as is to be ſeene and diſcerned, in the *Divine Light*, out of his writings.

This that followeth was taken out of a Note of M. C. touching what happened at the End or departure of Jacob Bœhmen.

On Sunday the eighteenth of *November*, betimes in the morning he called his ſonne *Tobias*, and asked if he alſo heard that *Excellent Muſick*, he ſaid no, then he bad that the door ſhould be opened, that that muſick might be the better heard. Afterwards he asked what a clock it was, being anſwered that it had ſtrucke *Two*; he ſaid it is not yet my time, *Three* howers hence is my time: In the meane while he ſpake theſe words once.

O thou ſtrong God of Hoaſts deliver mee according to thy will. O thou Crucified Lord Jeſus have mercy upon mee and receive mee into thy Kingdome.

When it was neere about *Six* of the clock, he tooke his leave of his wife and ſonnes, bleſſed them, and ſaid moreover, *Now goe I hence into Paradiſe*; ſpake to his ſonne to turne him about, and he ſighed deeply, and ſo mildly and quietly departed from this world.

FINIS.



Be wise as Serpents, innocent as Doves.

THE SCOTISH DOVE,

Sent out, and Returning.

Brings Intelligence from the Armies of both Kingdomes, and relates other Passages observable for Information and Instruction.

From Friday the 1. of *Novemb.* till Friday the 8. of *Nov.* 1644.

WHen the brightnesse of the Sun appears it needs not to set up torches, or candles, to shew men the way, much lesse, when God himself doth visibly appear in his works (and as it were, by a pillar of a cloud, and a pillar of fire, direct his people)

need I any more say this is the way, or that is not the way: he that is either simple, and cannot, or wilfull and will not see the light of the Sun, nor observe the paths of Gods daily providence, cannot nor will not observe my words, nor regard my lines.

Since first I sent out my Dove, I have endeavoured to instruct her, to inform a stupid people, and to give light to the dark understanding of a seduced Nation, thereby to undeceive their deceived judgements, that they might not fall into the pits and snares of a destroying Enemy, cunningly plotted, and subtilly contrived, by Royall, Popish, Hierarchicall mystery; carryed on by Jesuitical Impostors, to amaze the world, casting a mist before their eyes, or an eclipse of the Sun, which darkens the light, or as Jugglers that delude the eyes, and deceive the understanding: Thus they have misled our Leaders, and deluded us, that they might set up Antichrist, and pull down Jesus Christ, dis-throne God, and set up Pope in his room, enthrall our freedoms, and for Alms of Portage, make us sell our patrimony, and our birthright too. Therefore they would set up Regality in the place of Deity, make man all, and God nothing, yet would they render Supreme power to our eyes, as odious, and command to make war against Parliaments, unman those that speak in Parliaments defence: But Lord, them that rebell against them, the best Parliament-men are accounted in Court as the worst of Traytors, and by the pen of an *Oxford* Romish *Mercury*, allowed to be termed Traytors and Rebells, every time he names them: That monster of Lyes or lying monster, a bundle of Blasphemy, a reproachfull railer, whose heart is stone, and face brasse, as voyd of conscience as of shame, he is the Jesuits best Intelligencer, and chiefest Pamphleter in his Majesties service, vulgarly called *Cadiere*, alias *A Court Impostor*, his pen and paper have been inchantments to Malignant Readers to drive them headlong to their own ruine.

It is manifest, with what resolution His Majesties party march with their Army towards *London*, as if all were their own, as it appears in their late Proclamation, and invitation of their friends to their

their assistance from all parts; and as it hath been affirmed by an Earl lately taken prisoner, that the King was animated to battell, upon confidence that our Armies would not agree to assist one another, so that he might (as his false Diviners told him) destroy one Army after another: Thus we see what advantage the Enemy makes of our differences; he among us, that raiseth unnecessary difference, is the Enemies best friend, and he that seeks to increase or to continue it, is the worst friend (or rather greatest Enemy) to the State: But God hath prevented the Enemy in their designe; little bloud (God be praised) was spilt on either side, and yet the whole Army of the Enemy (which was great) is broken in pieces: On Munday last was certified from our Armies, that the King was come from *Bath* to *Cirecester*, and Prince *Rupert* with him, and had not above 2000 horse and foot, and that they were so jealous of the country, that they durst not trust themselves in any town: We see, though they all took counsell together, they are disappointed: It hath been, and is their chief endeavour to raise differences and dissentions among us; and I say still as I have formerly said, that I fear they have Agents and Actors among us, and some of high place and command: But where God will unite, none can disjoyn: It was a brave and Honorable act of the Lord Generall to expresse himself to the other Generalls (as last week I told you) in such loving affections, with desire, that that all Exceptions and differences might be for ever buried, and they all united in love as at the first: I wish all who are inferiours to his Excellency, would take Example, and do likewise.

(We were on Munday certified, that there was a party of horse about 4000. gone toward *Cirecester*, and a party gone to *Abingdon*, and a party to *Woodstock*, and that Colonell *Massy* was in the way towards *Bristoll* with 3 or 4000 horse and foot: His Majesty sends Warrants, and makes earnest request to his loving Subjects in the West, to come in to his help, but is answered with silence? he lost more in three hours fight, then three moneths will recruite, except *Rupert* can infuse some new principle into them, but his date is out, he cannot help himself.

The whole Relation of the taking *Newarke* is printed, he that desires further Information in any particular, which I did not relate last week, may satisfie himself in that relation: only thus much let me acquaint you (which will sufficiently give the lye to all lavish tongu'd Malignants, who have and do falsly scandalize our Brethren of *Scotland*, as men that are self-seekers, &c.) Although they took the Town by storm, and by the law of arms had right to all in the town, the lives of all the Inhabitants being at their mercy, yet they put not any man, woman or childe to the sword, except one man, who resisted them in his own house; nor did they plunder any one house, but set an easie rate upon every Family, and suffer them to enjoy their houses and goods, yea the Coals that are digg'd, which was (if they would) lawfull prize to them, they proclaimed they should be all sold, and the money received toward the payment of the Kingdoms debts, no *German*, French, or Irish of the Kings loving Cousins or Subjects in his Army, would ever have done the like, they have ever taken away both goods, and life, in all places where ever they have prevailed, Their tender mercies are cruelties, and their cruelties immane, and barbarous; God send His Majesty in peace to His Parliament, and them to their just tryals.

Concerning the taking of the 600. horse, and 400. foot of the Enemy in *Lincolnshire*, of which I told you last week, there is a particular come since to the Houses, and is now in print, to which I refer you for further satisfaction: But the 600. is said to be 800. by Letters from good hands.

The Archbishop *Laud* was brought to the Bar on Saturday in the Commons house, his charge was read, it held long, and was of severall branches, he is yet where he was, and is to come thither again on Munday the 11. of Novemb. till when I leave him, and shall not fill my paper with any of the particulars of his charge, all which will in time be published together.

From *Plymouth* is certified, that *Skellum Greenvile* the living hanged Runagado Fugitive, is by all his industry labouring to raise

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men in *Cornwall*, to get an Army both to recruite His Majesty, and to oppose *Plymouth*; some he gets, as bad as himself, some of better condition, he and his assistants force to take arms, who by reason of his extreme cruelty, run away as fast as they can, have opportunity, the eyes of the worst will shortly be opened, and their Malignancie purged by the bitternesse of the Enemies pills, for that works more upon them then the good and medicinall physick, which taken in time, might have preserved their Estates, and lives; but His Majesties (or rather *Digbies*) Proclamations, and other Forgeries, with *Aulicus* poysoned pen, have made them desperate, so that they have not, nor would not believe Truths: Therefore lately, while the King was in his strength, and intended toward *London*, the county of *Somerset* had framed a Petition to the Parliament, charging them that they would not hearken to the King for a peace, and divers insolent rebellious phrases, saying, They were now come to hazard their lives with His Majesty, upon confidence of the performance of his promises, and such like stuff, which I am ashamed to relate, it being likely contrived among the rest, by the Queens Frenchmen, and their abettors, who lately, basely, six of them forced a Gentlewoman who lay in childebed, not a week delivered, they all ravishe her one after another; surely they that dare do such things, or will countenance them that do them, dare do any thing against a Parliament, for these are unreasonable beasts, not onely voyd of grace and common goodnesse, but voyd of all shame or humanity.

It is certified, that a party from *Winchester*, in a mist, went out to plunder, and did much hurt to the Villages adjacent; They also took *Portsmouth* Waggon, and wholly plundered it, and took the Waggon-men and their horses.

The Propositions for Peace, that we have long spoke of, were past both Houses, and were on Tuesday sent from the Lords to the Commons again. The Lords having put in some additionall Names which were not in before, and made some little alteration, they will be sent away very speedily, but such things require counsell

ſell and time; I ſhall not name any thing in particular till they are fully perfected, which I do believe will be before my Dove take her next flight.

There came Intelligence at the beginning of the week, that Sir *John Meldrum* was reſolved to ſtorm *Leaverpool*, but had been prevented by ill weather, and that he waited an opportunity for that ſervice: But ſince there came certain Intelligence, that the Town and Garriſon is wholly yealded up to mercy; the manner was briefly thus, ſome of the Engliſh made eſcape out of the Town, with their arms, and came to Sir *John Meldrum*, about 50. in number, and alſo droue away many Cattle, from their Garriſon to Sir *John Meldrum*; ſo that the Iriſh ſeeing themſelves in great ſtraits, and were without hope of keeping the Town by ſtrength, and certain that they ſhould not have quarter if they yeelded; therefore to merrit fame with Sir *John Meldrum*, the Iriſh Souldiers conſulted together, and took all their Iriſh Engliſh Commanders, and bound them hand and foot, and brought them to Sir *John Meldrum* for a preſent, offring themſelues to his mercy; without doubt Sir *John Meldrum* is ſo Noble and diſcreet, that he will mix Mercy and Iuſtice, as may become him in ſuch a caſe to do: The Malignants in the Town, had ſhipt much of their beſt goods and treaſure, but before they could get away underſail, Sir *John Meldrum*, by help of ſome long Boats, there in readineſſe, took their ſhips, and all their Goods, Arms, and other Treaſure: This is a mercy from heaven, of Gods free goodneſſe to this Parliament, and Kingdom; and is a moſt gratious anſwer, to our former and late dayes of prayer and faſting: I pray God make the Parliament, and the whole Kingdom ſenſible of it, that we may every one in particular, anſwer Gods mercyes in all thankfull humility and reformation, which if we do (I dare hazard my Soul, that) God will make us a happy pepple (if not the happieſt in all the world;) in this Town was much riches, much Ammunition of all ſorts, it was yeelded on Friday, the firſt of *Novemb.* There was taken in it, 2. Colo-

nells,

nells, 5. Leiutenant, Colonells and Majors, 14, or 15. Captains, all their Officers and Souldiers, &c.

Nor is this all that God hath done for us, since our late Humiliation, for to adde to that mercy in giving *Newcastle* Town, and the Castle in the town, into the Parliaments hands, by the means of our Brethren of *Scotland*, (whose fidelity, valour, and constancy, deserves Honour above the title of Brethren) he hath also given them *Tinmouth Castle*, which was delivered to His Excellency the Earl of *Leven*, two or three dayes before; but the Intelligence came to the Parliament but on Tuesday, the day that *Leverpool* did: This Castle was summon'd, and refused to be surrendred; the Governour was sent to by the Aldermen of the Town of *Newcastle*, and all faire means and promises of mercy, urged by them to Sir *Thomas Riddell* the Governour: but he was obstinate, he was also by a menacing summons sent to again, from his Excellency the Earl of *Leven*: but he rejected it: yet after by the discreet managing the businesse, the Castle was surrendred, and therein was 50. Barrells of powder and upward, 38. Peeces of Ordnance, great store of Muskets, and Pikes, and all other Ammunition, and plenty of victuall of all sorts, besides good store of other good things: The conditions on which it was delivered was, First, that Sir *Thomas Reddell*, with all the field Officers, should have liberty to march to some other of the Kings Garrisons. Secondly, that they should march away with their own arms. Thirdly, that all such Officers, and Souldiers, as will serve the Parliament, and take the Covenant of both Kingdoms, shall have liberty to go to their own houses, if they please: Let all both rich and poor, praise God for these mercies, if care be taken, the poor may shortly have Coal at reasonable rates.

We are certified, that the Lo: *Fairfax* hath 6000. horse in *Yorkshire*. *Lincolnshire* is in a good posture, and in safe condition, they have in that county at this time 3500. horse and dragoons, they have made *Grantham* a garrison, and have surrounded *Belvoir* castle, there is hopes of taking it; *Cromlond* is not yet gained, but

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is kept in awe: if weather had served, it had possibly been reduced by this time.

The long and tedious complaint made against the Right Honorable the Earle of *Denbigh*, by some of the Committee of *Warwick*, *Stafford*, and *Shropshire*, hath been heard fully, and at large, by the Committee of Lords and Commons appointed for that purpose; and is by them voted, that the Earle of *Denbigh* shall have vindication in his Honor, &c. And the Committee is now againe upon the particulars of the Petition of the County of *Warwick*, from which the former complaint took them off, &c.

But (with griefe I speak it) the County of *Warwick* produceth new contests about matter of Account, and refuse to give Account to the Sub-Committee appointed by the Grand Committee for Accounts, according to Ordinance of Parliament; alleadging, it may be dangerous to the Publique, and to many well-affected persons, &c. I need not relate any thing of the dangerous effects of Dissentions: We see what advantage we give to the Enemy by it, who have sufficiently plundered in that County lately; And since the siege of *Banbury* was raised, the Earle of *Northampton* hath summoned *Compton*-House: I pray God that be the worst.

Yesterday we had a report of the taking of *Carlile*, and it was believed by some, but it was a groundlesse report; for this day, for ought we know, it is untaken againe, although I believe it will not be able to hold out long. We had also report of the taking of divers Horse by Colonell *Massey*, which were comming out of *Wales* to joyne with the Kings Forces: but I heare no confirmation of it for truth. The King is come from *Cirencester*, and is now in Buckinghamshire, He was about *Bril* lately, and some of his Horse have faced *Alisbury*; I conceive they have a Plundering work in hand, and they set a face upon it, for they are not ashamed to steale: But I expect to heare that our Forces will be so neare, that they will require some restitution. There are Ordnance and Foot gone out of *Oxford* to the King; and some other of the scattered Run-awayes are gathered together, and doe increase the strength: some say, he hath now with him 5000 Horse and Foot. The King himselfe is conceived to be in *Oxford*, some of his Forces are in *Woodstock*, the rest are fortifying of *Bril*; only some Troops there are about *Alisbury*, that move from place to place to doe mischief. The Garrison of *Lime* being annoyed by the ill neigbourhood from a Garrison in Sir *John Strangewayes* house, a few miles distant from them; fell upon the house, and took it by storme; they took there Sir *John Strangewayes* sonne, who was Governour, and carried him and the rest away prisoners; but they in the house had made a train, which blew up 4 or 5 Barrels of powder, and thereby have slain 30 of our men. The Malignants have spread a report, that *Monmouth* is taken, but it is false. They have this day raised a report, that Colonell *Massey* hath received a great losse, which is also false, proved by a Gentleman who came to *London* this day immediately from Colonell *Massey*, who is well, and in safety, God be thanked.

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THE

Neceſsity of ſome

NEARER

Conjunction and *Correſpondency*

amongſt

EVANGELICALL PROTESTANTS,

for the Advancement of the

NATIONALL CAUSE,

AND

Bringing to paſſe the Effect

OF THE

COVENANT.

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By mr. Hartlib



nouemb: 9

London Printed. 1644.

THE Neceſsity of ſome Neerer Conjunction and Correſpondencie amongſt Evangelicall Proteſtants, for the Advancement of the Nationall Cauſe, and bringing to paſſe the Effect of the *Covenant*.

AS the deſperate and malicious Attempts of implacable Adverſaries to the true Reformed Religion within the three Kingdoms, is a moſt juſt and neceſſary Ground for all true Proteſtants, under the Authority of the State, to enter into a League and Covenant one with another, for their mutuall Defence, and the Preſervation of their Religion: So the Bond by which Religious ſouls in the profeſſion of the ſame Truth, through the Communion of Saints, are knit together in God, is a moſt Laudable, Lawfull and Powerfull Inducement to move them to pray earneſtly unto Almighty God, and to endeavour really, amongſt all Godly men, that all other Churches and States, either oppreſſed, or in danger to be oppreſſed by the ſame Antichriſtian Tyranny, may be brought unto the ſame, or the like Union and Covenant, for the Enlargement of the Kingdom of Jeſus Chriſt; for their own Safety under the Ordinances of the Goſpel, and for the Preſervation

ſervation of Chriſtian Kingdoms and States from the Troubles and Ruines which the incroaching Power and ſubtill Plots of wicked Enemies do intend to bring upon them.

Theſe things being ſufficiently expreſſed, and fully intended, the one in the Preface, the other in the Cloſe of the Nationall Covenant, (the firſt, to warrant the Undertaking; the ſecond, to confirm the proſecuting of this Religious Nationall work) do give me cauſe to make a Motion, which may, by Gods Grace, become an Effectuall means, not onely to help forward the Buſineſſe to this Period and Iſſue which may prove the finall Overthrow of Antichriſt in *Europe*; but alſo to open a way, through a neer Correſpondency and Conjunction of Proteſtants amongſt themſelves, to dilate the Bounds of Chriſts Evangelicall Church, ſo far, as to offer, in due time, the Light of Saving Truth both unto Jews and Gentiles, who as yet are in the ſhadow of Death and Darkneſſe.

Nor ought any to think that this Aim is too Vaſt and Large, ſeeing it is cleerly revealed to be Gods Will to bring it to paſſe: And it may be made apparant, that no Means are ſo likely and proportionate to produce ſuch an Effect, as theſe which are now in Gods hand, and moſt ſeaſonable to be applied unto the fulfilling of the Covenant, and fitteſt to be raiſed upon the Endeavours neceſſary for our own Preſervation.

Rom. 11. Iſai. 11.

For if any will rationally conſider the Troubles of all States and Churches in *Europe*, he may eaſily obſerve that they proceed Originally from three Cauſes. The firſt is, the Affectation of a Spirituall Abſolute Power over Mens Souls. The ſecond, an Abſolute Temporall Monarchy over Mens Eſtates and Bodies. And the third is, the want of Union and good Intelligence amongſt thoſe, who, labouring to free themſelves from the one and the other Yoke, and Maintaining their Religious and Naturall Rights and Priviledges in a diſtracted and confuſed way, rather weaken then ſtrengthen one anothers hands in all their Enterpriſes.

The Spirituall Abſolute Dominion over Mens Souls, is the Aim

Aim of the Pope and his Adherents; amongſt which, we muſt reckon our Lordly Biſhops.

The Abſolute Temporall Monarchy hath been the Aim of the Houſe of *Auſtria*, till *Sweden* and *France* came in to break his Strength and fruſtrate his Intentions; which they have done.

Theſe *Papall* and *Auſtrian* Deſignes, have divided the Affections of all Men in *Europe*; either in reſpect of Conſcience, or of Civill Intereſts. As for the *Auſtrian* Deſignes, they are no more henceforth Formidable: But the *Papall* Intentions are deeper laid. Nor is the ſtrength of his Counſel and his way duely regarded; and therefore it is alſo Prevailing, becauſe not rightly reſiſted.

The Pope, in oppoſition to Proteſtancie, which hath almoſt overthrown his Hierarchy, doth labour to preſerve himſelf, and regain, in the Unſettlement of Proteſtant States, and the Overthrow of their Churches, his former Power, chiefly in *Germany*, and in *Great-Britain*, the two principall Seats of the Proteſtant Religion.

His Way is twofold: The firſt Politicall, the ſecond Eccleſiaſticall. By the firſt, he doth Unite all Popiſh Princes in one Way and Counſell againſt thoſe Princes that he calls Hereticks; to weaken them, to corrupt their Counſells, and to keep them under, leſt they ſhould come to have the Managing of Affairs to his diſadvantage. Thus he made the Princes of *Germany* conſpire, contrary to all the Fundamentall Laws of the Empire, and Rights of Princes, to tranſlate the Electorall Dignity from the *Palatine* to the *Bavarian* Houſe, that the Proteſtant Voices might be Weakned in the Supreme Colledge of State, and by that Means all Affairs managed for the Advantage of Papiſts, who now have diſtributed the States of Proteſtants amongſt themſelves, and to ſerve his Ends they maintain their own Intereſts.

By the ſecond, he divideth the Spirits of Proteſtants, and encreaſeth all the Diſorders and Confuſions which are amongſt them; partly by Emiſſaries of all ſorts, which he doth ſend forth; ſome out of his Colledges *de Propaganda*, ſome

ſome out of other Orders and Societies : partly by Treaties tending to patch up Matters of Differenee under Generall Terms, wherein he may finde his Advantages. The Emiſſaries, they undermine the Affections chiefly of the Common ſort; And thoſe that are inſtructed to treat, deal Principally with ſuch as are in Places of Authority Civill and Eccleſiaſticall, either to diſcover their Counſels, to diſappoint them; or to Corrupt their Inclinations, if they finde them Pliable.

And all this the Papall Conclave doth proſecute, with undefatigable Diligence, with innumerable Agents, with infinite Coſt and Charge, with all manner of Crafty Inſinuations, and fair Pretences, and with all the Zeal that the Opinion of Deſerving Heaven, and the Hope of Temporall Greatneſſe and Gain can breed in Superſtitious, in Ambitious, and in Covetous Mindes. Nor is there any, as yet, amongſt the ſeverall Bodies of Proteſtants, who is ſet to Watch over his ways, and to walk contrary to him for their Common Intereſt, labouring to diſappoint his Plots, by Means oppoſite to his Deſignes.

This want of Conjunction of Proteſtants, not minding his Practiſes, hath given him a mighty Advantage againſt them: nor is it poſſible to Accompliſh his Overthrow, except this Fault be mended: nor can this Defect otherwiſe be mended, but by ſome neerer Correſpondencie of Proteſtants amongſt themſelves, for their mutuall Preſervation againſt his Enterpriſes.

Now to ſet this correſpondency on Foot, none have ſo great cauſe, and ſo good an opportunity as the *Britiſh* Nation, and this preſent Parliament of *England*. For all the Popiſh power of *Europe* is now ſtirred up, and bent to hinder that work of Reformation, which they have taken in hand: therefore they may juſtly and ought alſo to move all Proteſtants to joyne with them as in a Common cauſe, wherein they are all joyntly concerned. Now to bring this to paſſe, as already by Vertue of the Nationall Covenant, there is a Tye betwixt the Nations, and in the Committee of both Kingdomes, and Aſſembly

ſembly of Divines, there is a door opened to ſettle a further courſe of brotherly correſpondency, as well in Temporall as Spirituall Matters, between the *Britiſh* Churches: ſo by vertue of the laſt clauſe of the ſame Covenant, and by Reaſon of the Joynt both Spirituall and Temporall Intereſts, which all Proteſtant Churches have in Common, and ought to follow ſociably for their mutuall Safety and Edification, there may and ſhould be a further tye of Religious Communion betwixt the *Britiſh* and their Neighbour Proteſtants beyond the Seas, becauſe the truth of Religion cannot well be preſerved in the one, without the concurrence of the other. Therefore ſome courſe of correſpondency in Spirituall matters ſhould be ſetled and thought upon to move Neighbours to joyne in Councels with us, and in ſome concurrent endeavours to croſſe the Practiſes of the common enemy. And to make theſe Councills and endeavours more effectually conſiderable and really profitable, to the Proteſtant cauſe in forraigne parts, it would be of great uſe to take the Palatine cauſe in hand which hath a direct influence upon all forraign Proteſtants, and wherein the Papall faction doth moſt directly oppoſe abroad, the Increaſe of our Religion. For ſeeing this houſe hath for the defence of the Proteſtant Religion ſuffered the loſſe of all, it is juſt that they which will own the cauſe of Religion, ſhould intend to make it conſiderable againe, and the head of the common Intereſt among forraigners in oppoſition to Popery and the *Auſtrian* deſignes.

And to do this, ſome of the Committee of both Kingdoms with ſome Divines of the Aſſembly, joyned to them by Order of Parliament, might be appointed to aſſiſt the Prince Elector in Councill, as a more ſpeciall Committee for the advancement of this deſigne, to which effect alſo ſome Agents might be ſubordinate to them, and joyned to them, to Negotiate the Work abroad, preparatorily, till a more perfect league might be framed with Forraigners.

Now to lay a ſure foundation for ſuch a correſpondency (whether it be intended with a reſpect to him or no, (there is no better way, then to begin with the Churches of the Low-

Coun-

Countries, our next Neighbours, and therein with a ſettlement of the *Britiſh* Churches in theſe parts, that in the Communion of Spirituall Councells, tending to the publike good and proceeding from the Aſſembly of Divines by Order of Parliament unto the *Britiſh* Churches in the *Nether-lands*, the Churches and Divines (together with us) of theſe parts may be drawn to a concurrence in ſtrengthning of the hands of other Proteſtants, who have born the weight of perſecution theſe many years in *Germany*, and yet lye under the burden of many preſſures, which are utterly like to oppreſſe them if no remedy be found.

This Brotherly correſpondency with the Churches of the Low-Countries, as it might advance greatly the Councills of Eccleſiaſticall Reformation now in hand in *England*, and be a great ſtrengthning unto all the Proceedings and Reſolutions of Parliament tending that way: ſo it would mainely ſoulder the affections of all men, and draw their hearts to the love of the cauſe, and conſequently facilitate all the Parliamentary Civill undertakings for the ſettlement of publike affaires; it would diſhearten or diſappoint all the Plots and endeavours of our enemies abroad, whereby they labour to make our Neighbours diſaffected with us, and clog the ſupplies of help which would otherwiſe proceed more readily for our releeſe then now they do. And in a word, it would through the meanes of ſpirituall Union and holy Communion (which God hath recommended to be carefully entertained by his children in going about his Work) draw down a powerfull bleſſing from heaven upon all our undertakings.

FINIS.

A SPEECH

DELIVERED

In the Commons Houſe of Parliament,

BY

That judicious, and worthy Gentleman,
THOMAS BEAMOUNT Eſquire:

AT

The preſenting of the Petition of the Knights, Gentlemen, and Freeholders, of the County of
LEICESTER,

On Wedneſday the 6. of November, 1644.

ALSO

A true Copie of the Petition it ſelfe, ſubſcribed with above 2000. Hands.

LONDON,
Printed for *John Thomas*. Novemb. 9. 1644.

A SPEECH

OF

Mr. [illegible]

IN

The preferring of the Petition of the Gentlemen, and Tradesmen of

LEICESTER,

Bibliotheca Bodleiana

ALSO

A true Copie of the Petition it self,

Drawn with the Speech. Made

The Speech of Thomas Beamount Esquire, to the House of Commons, at the presenting of Leicester-Shire Petition.

SIR,

THe deepe expresions the whole Kingdom hath received of grace and clemency from this honourable House, hath incouraged us in our great sufferings, to make our retreat hither, our Countrey being almost invironed with destroying Enemies, and our selves continually exposed to losse and danger, these our miseries (as wee humbly apprehend) taking birth especially from two Causes.

One is, our want of a chief Commander. For, whilest the Enemy is spoiling our Countrey, the Officers of our Forces, being under no particular Authority, are so long in disputing who shall go out for our defence, that before they appeare, the Enemy hath done the mischief, and is retired.

The other is, our Countreyes diſacquaintance with moſt of thoſe which ſtain the Gentrie, which in ſome averts, in many reſpects a free and lively adhering to them.

For the common people, of which our ſtrength moſt conſiſts, do only truſt, and expect an active care from ſuch, whoſe reſidence with them hath begot affection, and eſtates amongſt them, gives them an apprehenſion that they are involved in the ſame danger with them. Our preſent Committee receive nothing but what they forcibly extort from the Countrey, wherein they make an unprofitable purchaſe: for, though they get ſome money, they loſe many hearts; whereas if men that have eſtates and are well known in their Countreey were joyned with them, the people would generally come in, and offer up all they have for the advancement of the publike good.

For, we have men, horſes, and money left, good materialls to repair our decayed Countrey, if this honorable Parliament (the great Architectors of the Commonwealth) will pleaſe to depute us good Under-builders to prevent a ruine.

In theſe clouds of trouble that darken our whole Nation, this Parliament is our onely Sun, that

that diffuseth light to the severall Committees of every County; and they, like Stars, should impart their borrowed shine to us: but if they be unknown Starres, they do not direct, but distract the Pilot in his passage.

In these our miseries, as we have many sharers, so (if it had been thought necessary) there had been many more presenters of them to you: but we, in the name of all, do humbly invocate a gracious and speedy redresse, the unhappy distance of our Countrey prohibiting our frequent addresses to this honoured place; where having briefly unbosomed our grievances, we humbly leave them to the wisdome and consideration of this honourable Parliament.

To the honourable House of COMMONS assembled in PARLIAMENT,

The humble Petition of the Gentlemen, Freeholders, and best-affected of Leicestershire,

Sheweth,

THat whereas by the gracious care and wisdome of this honourable House, in appointing Gentlemen of Judgments and Estates of this County to sit in a Committee for regulating, and equall disposing of all affaires in it; and by sending unto us the right honourable the Lord GREY of Grooby (who first rescued us out of the hands of Malignants, made the town of Leicester (then ready to be seized on by them) a Garrison, and gave incouragement and life to the actions of all the well-affected) with chiefe Command of all the Military Forces of this County,

County, the Officers of the Army, being under the power of one, were kept from emulation and dissention, and the hearts of the County so inclined, that they were quickly able to resist, and almost to suppresse the Enemy: But we are now (by leaving the best men of the County out of the Committee, in a late Ordinance for the MILITIA) fallen under the Government of such, whose defects of number, acquaintance amongst us, and interests in the County, cannot afford us any probable hopes of preservation, nor the Commonwealth any considerable assistance; and in the unhappy absence of the Lord GREY, most of our horses and Armes are sold, our Souldiers dispersed, and their headlesse Officers in continuall differences for preheminence, whilest the Enemies are so much strengthened and increased, that the well-affected are daily exposed to the losse of liberty, their goods to plunder, and their Rents sequestred and seized on

by

by the adverſe partie that till of late had neve the boldneſſe or power to attempt it. In this ſad conditim we have (under God) no refuge but to this honourable Houſe, the effects and influence of whoſe great prudence and care, the Common-wealth in generall, and our Country in particular, have ſo largely and frequently taſted.

We do again therefore ſupplicate this honourable and great Councell, in eaſe of our great ſufferings, to ſend againe ſpeedily to us the Lord GRAY, inveſted with power over the Forces of this County, that under his command the now diſhevel'd Souldiers being unanimouſly collected, we may be againe able to give lymits to the now unbounded Enemy, and to command thoſe Gentlemen that are appointed to ſit in the Committee and do not appeare, to repaire to the Country and to ſerve in it, and to add ſuch Gentlemen of knowne integrity and intereſt in the Country, as may ſo generally draw the affections of this County that we may the ſooner be wholly freed both of theſe great miſeries and their Authours.

And we ſhal have alwaies cauſe to pray for the continuance of happy ſucceſſe to this juſt, and honorable Parliament.

FINIS.

AN

ORDINANCE

OF THE

Lords and Commons

Assembled in

PARLIAMENT,

For the true payment of

TYTHES,

And other such Duties,

according to the Lawes and Customes of this Realm.

Die Veneris, 8 Novemb. 1644.

Ordered by the Lords in Parliament assembled, That this Ordinance for the due payment of all Tythes, and such other duties, be forthwith printed and published.

J. Brown Cler. Parliamentorum.

LONDON,

Printed for *John Wright* in the Old-bailey,

Novemb. 9. 1644.

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Printed for John Wright in the Old-bailey,

Novemb. 9. 1644.

Die Veneris, 8 Novemb. 1644.

An Ordinance of the LORDS and and COMMONS assembled in Parliament, for the true payment of Tythes, and other such duties, according to the Laws, and Customs of the Realm.

WHereas divers persons within the Realme of England, and Dominion of Wales, taking advantage of the present distractions, and coming at their owne power, have refused and still do refuse to set out, yeeld, and pay Tythes, Offerings, Oblations, Obventions, & other such duties, according to the law of the said Realm; to which they are the more incouraged, because there is not now any such compulsory meanes for recovery of them by any Ecclesiastical proceedings, as heretofore hath been; although they remaine still due, and of right payable, as in former times. Be it therefore declared and ordained by the Lords

and Commons in Parliament assembled, that every person & persons whatsoever within the said Realme and Dominion, shall fully, truly, & effectually set out, yeeld, and pay respectively all and singular Tythes, Offerings, Oblations, Obventions, rates for Tythes, and all other duties commonly knowne by the name of Tythes, and all arreares of them respectively, to all and every the respective Owners, Proprietors, Impropriators, and possessors, as well Lay as Ecclesiasticall respectivelie, their Executors and Administrators of Parsonages, Vicarages, or Rectories, either impropriate, or presentative, or donative, and of Vicarages, and of portions of Tythes respectively within the said Realme and Dominion, according to the Law, customs, prescription, composition, or contract respectively, by which they or any of them ought to have been set out, yeelded, and paid at the beginning of this present Parliament, or two yeeres before; And in all and every case where any person or persons hath at any time sines the beginning of this present Parliament or two yeeres before, substracted, withdrawn, or failed in the payment of, or hereafter at any time shall substract, withdraw, or

faile

faile in due paiment of any such Tythes, Oblations, Obventions, rates for Tythes, or any duty knowne by the name of Tythes, or arreares of them, or any of them, as aforesaid; the person or persons to whom the same is, hath been, or shall be respectively due, his Executors or Administrators, shall and may take his or their remedy therefore, as heretofore he or they in like case might have done, or may doe, by proceedings at the Common-law, or in any of his Majesties Temporall courts. And in case where he or they can have no such remedy, that he or they shall and may make his and their complaints thereof to any two Justices of peace within the same County, Citie, Towne, Place, Riding, or Division, not being Patron or Patrons of the Church where such subtraction, withdrawing, or failer of paiment hath been, or shall be; nor being interessed any way in the thing in question: Which Justices of peace are authorised hereby, and shall have full power to summon by reasonable warning before hand all & every such person or persons against whom any such complaints shall be made to them, and after his or their appearance before them,

or

or upon default made after the second summons, the said summons being made as aforesaid, and proved before the said Justices by Oath, which said Justices hereby shall have power to administer the same, to heare and determine the said complaint, by sending for, and examining Witnesses upon Oath, which said Oath the said Justices are hereby also authorised to minister, and admitting other proofs brought on either side, and thereupon shall in writing under their hands and Seale adjudge the case, and give reasonable costs, and dammages to either party, as in their judgement they shall thinke fit.

And be it further ordained by the authoritie aforesaid, That if any person or persons shall refuse to pay any such Tithes or summes of money as upon such complaint and proceeding shall be by any such Justices of peace adjudged, as aforesaid, and shall not within thirtie daies next after notice of such judgment in writing under the hand and Seale of such Justices of peace given to him or them, make full satisfaction thereof, according to the said judgement, in every such case the person & persons respectively to whom any such Tithes

or

or ſummes of money ſhall be upon ſuch judge-
ment due ſhall and may by Warrant from
the ſaid Juſtices, or either of them diſtraine all
and everie, or any the Goods and Chattels of
the partie or parties ſo refuſing, and of the
ſame to make ſale, and to retaine to himſelfe
or themſelves ſo much of the monies raiſed by
ſale thereof as may ſatisfie the ſaid judgment,
returning the overplus thereof to the partie
or parties ſo refuſing. And in caſe no ſufficient
diſtreſſe can be found, that then the ſaid Juſti-
ces of peace or any other Juſtices of peace of
the ſame Countie as aforeſaid, ſhall and may
commit all and everie ſuch perſon and perſons
ſo refuſing to the next common Goale of the
ſaid Countie, there to remaine in ſafe cuſtodie,
without baile or mainepriſe, untill he or they
reſpectivelie ſhall make full ſatisfaction, accor-
ding to the ſaid judgement.

Provided allwaies, and it is further ordai-
ned by the Authority aforeſaid, that if any
perſon or perſons ſhall thinke him or them-
ſelves unjuſtly dealt with by or in any ſuch
judgement, as aforeſaid, then he or they re-
ſpectively ſhall and may thereof complaine to
the high Court of Chancerie, where the cauſe
be-

between the parties shall be againe heard and determined; which Court shall hereby have full Power and Authoritie to summon the parties, and to heare and determine the same; and to suspend execution as the same Court shall see cause; and to give finall judgement therein with reasonable costs to the partie or parties grieved by any such complaint brought before them.

Provided alwaies, that this Ordinance, or any thing therein contained shall not extend to any Tithes, Offerings, Yeerely-paiments, or other Ecclesiasticall duties, due or to be due for any houses, buildings, or other hereditaments within the Citie of London or the Liberties thereof, which be otherwise provided for by Act of Parliament.

FINIS.

Numb. 53. 21

The true Informer:

Continuing a Collection of the most Speciall and Observable

PASSAGES,

From divers parts of the Kingdome, and from

His Majesty.	E. of Northampton.	Sir Tho. Middleton.
P. Rupert.	Generall Lesley.	Sir W. Brereton.
P. Maurice.	Col. Gerard.	Sir John Meldrum.

From Saturday Novemb. 2. *to Saturday* Novemb. 9. 1644.

The Kings keeping his generall Rendevouz upon Cuddington Moore neare Tame in Buckinghamshire on Munday last, Novemb. 4. *where P.* Rupert, *P.* Maurice, *the E. of* Northampton, *Col.* Gerard, *and their Forces were joyned with him. The mustering of our Forces the same day upon Hartwell Downes. Sir* Lewis Dives *Forces routed by Col.* Sydenham, 90. *kild, and* 100. *taken. Sir* John Strangemayes *his house taken, and therein his son, and divers prisoners, by the Governour of Lime. Millam Castle in Cumberland taken by our Forses. Propositions for peace fully finished by both Houses: two of the Lords, foure of the Commons, and two Scots Commissioners nominated to carie them to His Majesty. The advice of the Assembly of Divines concerning Church-government presented yesterday to the H. of Commons*

THis weeke, although the beginning of it produced not onely the certainty of that much expected Newes from the North of the surrender of Tinmouth Castle, which otherwise would much have interrupted the bringing of coales to London, notwithstanding the taking of Newcastle: but also the yeelding of Leverpoole, one of the Papists strongest holds in Lancashire, to Sir *John Meldrum*, yet it hath not afforded much in-

diligence from any of our Armies nearer home, from whence however we are not supplied with continued action, as they desire, for the present, yet I doubt not but those that out of reall affection desire information thence, will in a short time (by the blessing of God upon our Armies) receive plenarie satisfaction to their content: In the meane time, we must not imagine that Armies (like His Majesty and his Followers) can ride post, the Proverb being as well verified in them, as in other great Bodies: besides which, the policie of the enemies with whom they have to deale, must make them cautious, as not to lose the taking advantages upon the enemy by remisnesse, so not to disadvantage themselves by over-forwardnesse, or making more hast then good speed. It may be thus argued in way of naturall policie but if (as Christians) we look up to a divine hand that disposes and orders them all, I may give these and the like reasons of the continuance of these warres, and of Gods permission of many of his servants to be yet oppressed, and suffer under the cruelty of those bloudy wretches now in Armes in this Kingdome. In generall,

1 For that the sins of the Amorites (for so I may call them) are not yet full.

2 For that *totidem inimici, totidem Pædagogi*, so many enemies, so many Schoolmasters: our enemies are our observers, and their observation is our preservation.

3 As God did to the Israelites of old, so he will not destroy our enemies all at once lest we impute it to our own strength. In particular,

1 That God may be honoured by his people, which is the end of our life, and comfort of our soules, which they do most commonly testifie in times of persecution.

2 That they may thereby be made more usefull in their places, and beneficiall to their enemies: for therefore our enemies do us so much hurt, because we do them no more good.

3 That Gods people may be weaned from the world, and more desirous of heaven.

4. That they may receive a fuller testimony of their own graces: when the world frownes most, God smiles most upon them. When the enemy gives the loudest testimony of their hypocrisie, God from heaven doth give the highest testimony of their sincerity.

5. That the enemies themselves may thereby be more convinced. Some men snore so loude in their sleep, that they awake themselves with

with their own ſnortings, and ſome mens ſins are ſo loude and unreaſonable, that they convince themſelves and others by their owne unreaſonable dealing with the People of God. It is recorded of one *Calocerius*, that when he ſaw the malignancy of the enemies, and patience of the Martyrs he cryed out, *Verè Magnus Deus Chriſtianorum*: of a truth great is the God of the Chriſtians.

6. Thereby alſo the ſervants of God may ſee and know by experience, that it is better to ſerve God then men. When we worſhip God after, and for the precepts of men, we do rather adore men, then God, and ſerve them then him. And when the Saints do thus, then God ſuffers men to riſe up againſt them, that they may learne in a ſmarting way as well as they have done in a ſinning way, what it is to ſerve men. Wherefore then let no man wonder, ſtumble, or be offended at Gods preſent proceedings in this Kingdome, though very miſterious, in regard of the various ſucceſſes and viciſſitude of both ſides: our Saviour ſaith, *Theſe things I tell you, that when they come to paſſe, yee may not be offended*; and whatſoever is now come to paſſe among us, hath before and is ſtill upon Germany, France, Ireland, Holland, Denmark, Italy, and other Nations of the World, and is that which Chriſt himſelfe foretold. When Satans time is ſhort, his wrath is great, *Revel.* 12. The latter times of the earth are above all others, called by the Apoſtle, *perillous times* Auſtin obſerveth, *That the Church from Chriſt to Chriſt, from Chriſts death unto Chriſts coming againe, ſhould meet with 3 parts of perſecution; one by the ſword as in the primitive times. Another by Hereſies as in Arrian times. The other both by ſword and Hereſies, as in theſe latter Antichriſtian times.*

Laſtly, *Luther* ſaies well, *Cain ſhall be killing his brother* Abell *to the end of the World*, but he is moſt bloudy in his old dayes.

But I will not longer hold you from intelligence.

France.

I ſhall firſt give you an account of ſome affaires from forraigne parts, firſt of all from Parris from whence it is this week by Letters advertiſed, that the Queen is returned thither from the Burbon waters, and Fountainbran, where ſhe ſtaid ſome time: at her coming into Parris ſhe was entertained with a great deale of triumph, and brought in on the right hand of the Queen Regent of France, ſhee hath not as yet fully recovered her health, but is as ready as ever (for

that which is bred in the bone will never out of the flesh) to carry on the pernitious designe of the spirits against this Kingdom, though (I believe) she will not finde much compliance there with her designes.

Belvoir.

In my last, I gave you the relation of the defeat of the Enemies Forces belonging to Newark, and other their Garrisons in Lincolnshire, since which the intelligence from thence is, that Collonell *Hatwood*, Collonell *Rossiter* with the Derby and Nottingham Forces being joyned, and having an addition of above 600. Horse which they had tooke from the Enemy, they have now 3500. Horse and Dragoones in all, to scoure the Countries, and keepe in the Enemy in their Holds, have also besieged Belvoir Castle, and took the Town on Tuesday last, since which they have sent another partie towards Grantham, to make another Garrison there, so that there is great probability of reducing that Castle and the other Garrisons thereabouts, as also of Croyland which (as those that came out of Lincolnshire this week certifie) our Forces intended to storm, and are providing of Boats for that purpose.

Denbigh-shire.

By Letters from Ruthen in North-Wales dated Octob. 28. it is certified, that our Forces under the Command of Sir *Thomas Middleton* having cleared Shropshire, and got into Denbigh-shire, and lately faced the enemy in Ruthen, and afterward marching up close to the Town, the enemy sent out some shot against them: whereupon our Forces charged them, marched up to their Workes, and falling on with much valour, did much execution upon them, kild and wounded many, took 30 prisoners, among which 7. or 8. Commanders and Officers, and drove them out of their Works and beat them through the town into the Castle, took 100. and odd armes: they lie in the Town of Ruthen to block up the Castle, and doubt not but in a short time to be possessors thereof, whereby provisions will be straitened from going to Westchester to the enemie there, from whence they have had the greatest part of their supplies, being blockt up on all parts but that: so that the taking of this Castle will much forward the work of taking Westchester: since which it is reported (though I much doubt the truth of it) that Sir *Tho. Middleton* hath taken the Castle of Ruthen, and therein divers prisoners, and having given

given the enemy an alarum at Tinbie, is since marched toward Chester to assist Sir *William Brereton* in the siege thereof.

Westminster.

On Wednesday Novemb. 6. a Petition was presented to the House of Commons, by divers Gentlemen of Leicestershire, to this effect: *That Whereas the Committee of that County offered to list the Lord* Gray's *Souldiers under them, and for that they were without his Lordship their Commander in chief, and as it were headlesse, and without order and hopes to secure that County, without some speedy course taken in assisting them. They therefore desire that the Lord* Grey *of Groby might be forthwith sent down to them, to take course with his Forces for securing that County.*

Subscribed by 20. Knights and Esquires, and 1000. Gentlemen and Freeholders.

This Petition was referred to a Committee.

Oxford.

Thursday Novemb. 7. it was certified by one who came from Oxford, that on Friday last there came in thither 36. Colours of horse and Foot, and that His Majesty, the Prince, *Rupert*, *Maurice* and *Hopton*, were there on the Lords Day last, his Army being about 5000. Horse, and 6000. Foot, quartered there, and about Woodstock, and other parts thereabouts, as also that a partie with a Traine of Artillerie were gone from Tame, which is about six miles from Oxford, further towards Alesbury, which I doubt not but will be provided to entertaine them, and that our Forces will not be far behind them, but stay their further progresse, although for the present it divert them from some other designe.

Lyme.

By Letters out of Dorsetshire it is advertised, that the Garrison of Lyme being something annoyed by a partie of the Enemies who had made a Garrison of Sir *John Strangwayes* House a few miles distant from thence, dispatched a partie thither who fell upon it, and at last took it by storme and therein, Sir *John Strangwayes* Sonne, (the said Sir *John* being one of the Oxford Junto who have run so many strange waies) who was Governour thereof, and carried him and the rest of the Officers and Souldiers away prisoners. In this hot service the Enemy in the House had laid a traine which blew up

4 or

4. or 5. barrells of powder and thereby killed 30. of our men; whose lives will I doubt not be required at the enemies hands.

Newport-Pagnell.

By Letters from Newport-Pagnell on Thursday last, Novemb. 7. It was advertised, That Sir *Samuel Luke* Governour thereof, and Scout-Master Generall to his Excellencie sent out a partie from thence who hearing intelligence of a Troupe of the Enemies Horse that were plundering about the Country fell upon them tooke 18. Horses with their riders, and their Armes and brought them with the Officers belonging unto them unto Newport-Pagnell.

Winchester.

Out of Hampshire it is certified, That the Winchester Cavaliers making use of the late foggy weather sent forth a partie who did much spoile by plundering the Villages adjacent, they also tooke Portsmouth Waggon and wholly plundered it, and took the Waggon-men and their horses.

Carlile.

Thursday also by divers Letters out of Northumberland it was certified, That Carlile was not surrendred as the report went the day before, but this is unquestionable, that the Scots and the Forces of that County are joyned and have begirt Carlile round and are upon Capitulation with Sir *Thomas Glemham* who it seemes is in it: thus we see how it hath pleased the Almighty to prosper the Armies of our brethren since their coming into England about a 12. moneth since; by whose assistance, that to wring and (as some Malignants blush not to call it) almost invincible Army of the Marquesse of *Newcastle* consisting of about 25000. men is fully dissipated and scattered and not a thousand men of them left in one Bodie, besides Prince *Ruperts* potent Armie quite crusht, whereby his proude spirits and high thoughts are much brought downe; and he incapable of service ever since that was so applauded and cried up for his valour and courage before, to all this add, the taking of York the second City of the Kingdome (His Majesties first Rendevouz) Newcastle and Tinmouth, places of extraordinary concernment, with divers other Garrisons of the Enemies, whereby the North (a very considerable part of the Kingdome) is now almost quite cleared of the enemies.

Holland

Holland.

By Letters out of Holland it is this week certified, That His Majesty hath sent into Dunkirk, and divers other parts, for men to be sent in to his assistance, and that 8. Frigots are now providing to be sent out of Dunkirke into England for that purpose. It may now plainly appeare by what counsell His Majesty is guided, and what course he maintains, when he sends into such places for assistance.

By those that came to towne on Friday last Novemb. 8. out of Monmouth-shire it is certified, that the town of Monmouth is not taken, as was reported, and that when they came thence, there had no enemy appeared before it, Winter indeed may overtake that as it hath other parts, but Sir *John Winter* hath not taken it.

The maine Body of the Kings Army, we heare, are about Cuddington, but divers parties of them are sent out upon severall designes, some are fortifying at Brill, others of a horse neer Salisbury, and others are gone a plundering for horses in Buckinghamshire, Northamptonshire, and other parts, from the later of which it is reported they have pillaged neer 400. horse of all sorts, both for for cart, plough, &c.

By Letters from a good hand in the Army, dated Novemb. 5. It is advertised, that on Munday Novemb. 5. His Majesties Army kept their generall Rendevouz upon Cnddington Moor neer Tame, where there was His Majesty in person, P. *Maurice*, the Earl of Northampton, also P. *Rupert* with about 800. horse and 4 peeces of Ordnance, and Col. *Gerard* with those Forces he brought out of Wales, their whole Body is related to be about 11000. Horse and Foot, His Majesty having dreined most of his Garrisons of their souldiers, and forced out many of the Trained Bands of Bristoll, Exeter, Worcester, Cirencester, and other places. They then also sent word to prepare Wallingford Castle for His Majesty. A partie went then from His Army into Buckinghamshire, to fetch in Horse out of that County, His Majesties designe being to horse 2000. of his Foot, and so to go (as is conceived) for the reliefe of Dennington Castle, or to enter the Associated Counties, and to draw back the Earl of *Manchester:* Forces. Our Armies then mustered upon Hartwell Down, and are ready to attend the motion of the Kings Army.

The same Letters further certifie, that Colonell *Sydenham* hath fallen

fallen upon Sir *Lewis Dives* forces at Sherburne, kild 90. or 100. and taken many priſoners.

Some Letters out of Cumberland certifie, that our Forces have taken Mellam Caſtle in that County (belonging to Colonell *Huddleſton*) lately made a Garriſon by the enemy, and therein divers priſoners.

Weſtminſter.

On Friday Novemb. 8. The Propoſitions for Peace were fully concluded of, and finiſhed by both Houſes of Parliament, and the perſons nominated who are to preſent them to His Majeſtie, *viz.* 2. Of the Houſe of Peers, M. *Pierpoint*, M. *Whitlock*, M. *Hollis*, and the Lord *Wenman* of the Houſe of Commons, and 2. of the Scots Commiſſioners, and the Committee of both Kingdoms will ſpeedily ſend away Sir *Peter Killigrew* for a ſafe conduct for them to His Majeſty. *God give a bleſſing to all the endeavours for peace and truth.*

The ſame day both Houſes of Parliament paſſed the Ordinance for the due payment of Tythes, not onely for the preſent, but thoſe in Arreare, and that a courſe may be taken in Chancery againſt thoſe that ſhall refuſe the payment of them. Alſo the Aſſembly of Divines then ſent in their humble Advice to the Parliament concerning the Government of the Church in a Presbiterial way, which they declare to be according to the Word of God, and the Parliament have appointed Tueſday next to heare all arguments on both ſides concerning the ſame.

Printed for *Tho. Bates*, at the Signe of the Maidenhead on Snow-Hill neere Holborne Conduit, and for *J. W. J.* in the Old-Baily. 1644.

Die Mercurii, 25. Septembr. 1644.

ORdered by the Commons assembled in Parliament, That Colonell *Ven*, Colonell *Long*, and Sir *Robert Harley*, doe from this House give Thankes to Master *Proffet*, for the great paines he tooke in the Sermon he preached this day at the intreaty of the said Commons at S. *Margarets* Westminster, it being the day of Publike Humiliation, and to desire him to print his Sermon. And it is orde ed, That none shall presume to print his Sermon without licence under his hand writing.

H. Elsynge Cler. Parl. D. Com.

I doe appoint *Christopher Meredith* to print my Sermon,

NICOLAS PROFFET.

22

ENGLANDS IMPENITENCIE UNDER SMITING,

Causing anger to continue, and the destroying hand of God to be stretched forth still.

Set out in a SERMON preached before the Honourable House of COMMONS, at a Publike Fast, *Sept.* 25. 1644.

By *Nicolas Proffet*, late Rector of *Peters* in *Marlebrough*, now Minister of *Edminton*, and one of the Assembly of DIVINES.

Published by Order from that House.

Jer. 9. 12. *Who is the wise man that may understand this? and who is he to whom the mouth of the Lord hath spoken? That he may declare it, for what the land perisheth, &c.*

LONDON,
Printed by *George Miller* for *Christopher Meredith* at the Signe of the Crane in *Pauls* Church-yard. 1645.

TO THE HONOVRABLE House of COMMONS Assembled in PARLIAMENT.

When I understood you had pleased to designe mine unworthy self to this weighty service of preaching at your publike Fast; Although I could not but apprehend it a work far above my finesse, yet might I not think of flying from it with Jonah, *or making objections against it with* Moses, *for your power and his providence, who is higher then the highest, meeting together in this appointment, made it both impossible and unlawfull to desert the service. And indeed, these calamitous times that are come upon us doe call upon all men, to shew themselves willing, if they have any hope they may be able to doe any thing for a perishing Kingdome, to use their best endeavours with all alacrity unto that end. That noble resolution of the souldier so much commended, is most worthy imitation, of whom it is reported, That having lost both armes and legs in services, and having nothing but the trunke of his body remaining to him: yet would needs be in the breach. If (saith he) I can doe no other thing, yet perhaps I may keep off a blow, or blunt the edge of some sword drawne to the foyling and wounding of some other; although he had neither hands, nor feet, he wanted not an heart to do what he could, and shewed himself willing, when he was able to doe little; how meane soever our abilities are, the times will permit none to be silent that are called to speake, nor idle who are called to work.* The lion (*saith* Amos) hath roared, who will not feare? the Lord hath spoken, who can but prophecie? *I did unfeignedly desire to speake a word in season, and thought no subject more*

Exod. 3. 11. and 4. 10, 13.

Amos 3. 8.

sutable, then what might serve unto that end whereat you aime, which is to divert anger, and prevent utter ruine. I therefore made choice of such a Scripture as did discover the cause of our continued miseries, and so did direct unto the cure of this wounded and languishing Nation, by removing that cause, the great core is impenitencie under smiting. The people turn not to him that smiteth them: *For upon the one hand there are the divisions of* Reuben, *causing great and sad thoughts of heart, and on the other, the stupidity and profanenesse of the multitude which causeth great droopings of spirit; these things doe sadden the hearts of the Seers, and servants of God, and doe fill many with feare and doubt as well as sorrow and griefe; seeing how little this last meanes doth prevaile with either party, it is hard to say what sin hath been forsaken of the multitude, since God began to smite the Kingdome, as farre as I can discerne some sins are rather much increased then at all abated, as namely, that of drunkennesse, a sin so much the more to be lamented, abhorred, and restrained, as it is more unseemly in it self, more unsutable with the present condition of the Kingdome, and more unsufferable, where reformation should begin: for it is (I doubt) too true which* Chrysost. *hath briefly noted of this sin; that no-*

Chrys. Hom. 8. in Matth. 17. οὐδὲν ἐστὶν ἕτερον τοῦ διαβόλου εἶδος καὶ πονηρὸν καὶ μιαρὸν ἀκάθαρτον τῆς κεφαλῆς ἐξ ἀνθρώπων καὶ χοίρους ποιεῖ καὶ χοίρους, &c.

" *thing is a neerer friend to the divell than it, and that it is the* " *fountaine and mother of all other vices, that by which the* " *Divell drew the Hebrewes of old into idolatry, &c. and that* " *which doth make swine of men, and men worse than swine, the* " *sow doth wallow in the mire, and is nourished with dung, but* " *such spread a more abominable table for themselves, think-* " *king upon impure mixtures and wicked loves, yea, they are as* " *men possessed with the Divell, and whereas they are the ob-* " *ject of our pitie, these of our hatred, because they of their* " *owne accord bring fury and madnesse upon themselves, nei-* " *ther is there any more filthy thing then a drunken woman.* *These and such like passages he hath there and elsewhere, with many other of the antient and latter Divines, which I mention,*

because

becauſe we live in ſuch times as have farre more tollerable thoughts of this ſinne which is ſo common among us, and committed openly in the ſight of the Sunne, and not thought to be in the number of thoſe vices which might occaſion ſhame. It were to be wiſhed that inaſmuch as no inſtruētions nor admonitions will worke on ſuch men, the blueneſſe of the wound might be applyed, which is a purging medicine for ſuch like evils: which while they raigne there will be little hope of any thing tending to a through Reformation found in ſuch men. Now the way to turne away anger, and to ſtay the deſtroying hand, is to cauſe the people to turne to him that ſmiteth them, this (moſt noble and renowned Senatours) is that which this wounded and much weakned Kingdome calleth for at the hands of her State-Phyſitians, and being dangerouſly ſicke of her wounds, which ſeeme mortall, if they be not ſpeedily cured, ſhe cryeth unto you from all quarters of the land, as the man in the Goſpell unto Chriſt in behalfe of his ſon, which had a dumb ſpirit, that did oft times caſt him into the fire and water to deſtroy him. If you can doe any thing have compaßion on us, and helpe us, This is a worke worthy your wiſeſt endeavours, if it may be, to become healers of a diſtreſſed Kingdome, unto which, if this meane piece might contribute the leaſt mite, the unworthy Author ſhould have his end in chooſing this Text, preaching and publiſhing this Sermon, which is now (although ſomewhat late) preſented to your view, ſooner it ſhould have been, but being much miſtaken in the time of preaching it, by reaſon of the ſilence of the clock, I was conſtrained, when I did perceive I had exceeded much the bounds allotted, to paſſe over many things, and diſ-rank others which cauſed the more labour to place them right, and to ſupply ſome of thoſe I did then omit, and tranſcribe the whole: about which I have ſpent all the houres that I could ever ſince ſpare out of thoſe publike Attendances, unto which I am tyed. I have not made any materiall addition or alteration, although

Prov. 10. 30.

Mark 9. 17. and 21.

there

here and there ſomething was of neceſsity to be ſupplyed. It is now (ſuch as it is) humbly preſented unto your patronage and acceptance, whoſe it was preached and is now publiſhed. If any of you ſhall happily caſt an eye upon it now printed, as you were pleaſed to lend an attentive eare unto it when it was preached (and in ſtead of blaming me for miſtaking my time, to ſhew your good acceptance of my weake endeavours) I hope it may be of ſome uſe, at leaſt to remind you of that which muſt ſteere your courſe in all your endeavours for the Kingdomes ſafety and Churches good, which is to remove the maine obſtruction, by cauſing (if it be poſsible) that the people may turne to him that ſmiteth, which if it may but in ſome good meaſure be effected, we ſhall not need to feare or doubt the audience of our Prayers, and crowning your other endeavours with ſuch ſucceſſe as ſhall move not only them that now live and pray, but the generations to come to bleſſe and praiſe your God and theirs both with and for you; which is continually begged of God at the throne of his Grace, who is exceeding abundantly able to doe above all we aske or thinke, by

The unworthieſt of his ſervants and yours,

N. PROFFET.

Errata.

PAge 2. line 3. read *their aide*. p 9. l. 21. *alſo* redundant. p. 11. l. 21. r. *may ſeeme*. p. 11. l. 22. r *Concluſions*. p. 12. l. 8 r. *terrible approch*. p. 17. l. 26. r. *one*. p. 20 l. 26 *it* redundant. p. 22. l. 31. reſolution f. *reflection* p. 32. l. 23. r. ὅτε & ὅτι. p. 33. in the marg. r. *animi ejus varietate*, and l. 12. obſerve f. *obtaine*. in the marg. r. *timet*. p. 38. l. 5. r. *fill up*. p. 46. l. 24. r. *ſome meanes*. p. 47. l. 10. r. *their men*. p. 44. in the marg. r. *quiſquis*.

A Sermon preached before the Honourable Houſe of Commons at the publike Faſt, *Septemb.* 25. 1644.

Isaiah 9.13.

—— For all this his anger is not turned away, but his hand is ſtretched out ſtill.
For the people turneth not unto him that ſmiteth them, neither doe they ſeeke the Lord of Hoſtes.

THat the ſcope of this verſe may be better perceived, it will be neceſſary to take a ſhort view of the Chapter, in which this noble, and eloquent Prophet, as St *Hierome* ſtiles him, of whom he further ſaith, in the ſame place, *non tam Propheta quam Evangeliſta dicendus ſit*, he is rather to be called an Evangeliſt then a Prophet. Doth notwithſtanding here, (as in other places) mingle wine with oyle, Law with Goſpell, Comminations with Conſolations. For (as *David Pſal.* 101.) doth ſing, ſo he doth preach and propheſie mercy and judgement. Yet he beginneth with comfort & goes on with terror, frō *verſe* 1 unto the 8 he is full of comfort, a ſon of conſolation, but in the reſt *Boanerges*, a ſon of thunder; In that former part of the Chapter he ſets himſelfe to comfort (according unto ſome) the good party of the Iſraelites, both againſt former, and future menaces of wrath, judgement and ruine, of which they had heard very heavy burthens before, and were now to heare more and heavier hereafter, ſuch as ſhould not only cruſh, and bruiſe, but breake, and ruine the ſtate and Kingdome; The Godly hearing this might quake, faint and ſinke, if not deſpaire, if ſome cordiall were not firſt given for their comfort and ſupport.

Hieron. ad Paul. & Euſtath. to. 3. p. 26.

Or (as ſome others thinke) the Prophet doth endeavour here-

by to comfort *Iudah*, at this time in a very ſad condition, greatly weakened by warre; for *Iſrael*, that is, the ten tribes had warred againſt them, and now obtained in unto them aide, the King of *Aſſiria*: who was a potent, and mighty Prince; by whole helpe they made no doubt but they ſhould extirpate the royall ſtock and wholy ſubdue *Iudah* and bring them into perpetuall ſubjection. Now againſt them the Prophet ſets himſelfe to comfort *Iudah*.

The comfort wherewith he doth endeavour to ſupport them, is drawne out of the well of conſolation. he giveth them of the water of *Shiloah*, the promiſes of the Goſpel and free grace through Chriſt. As you may further perceive by comparing what you here reade with *Math.* 4. 14. Iſaiah 8. 6.

Then in the 8 h verſe, the Prophet beginneth (as divers interpreters have obſerved) a new ſermon ſure it is, he doth change his voice. for as there he was promiſing grace, ſo here he is menacing wrath.

In this part we may obſerve, how having to doe with a ſecure, proud, pertinacious and incredulous people, that made but little account and ſet very light by the menaces of their Prophets, he doth firſt ſet downe the certainty and authority of theſe comminations, aſſuring them that they ſhould undoubtedly come to paſſe and they ſhould ſurely feele them. *ver.* 8.

And howſoever they out of pride and confidence, did ſeeme altogether to ſlight them, uſing a proverbiall kind of ſpeech which did imply as much *ver.* 10. for by it they intimate, that what they loſt in overthrowes and ruines ſhould be recovered, raiſed and repaired in greater ſplendor and glory then before. Yet they, even all the people ſhould know, that God who is true of his Word had foretold as much, and ſhould aſſuredly make it good.

2 As he ſetteth downe the authority, and certainty, ſo he ſets downe the time, manner and meanes, ſhewing how puniſhment and ruine ſhould be brought upon them. *viz.* the Lord would ſet up the adverſaries of *Rezin* againſt him and joyne his enemies together, and then the *Syrians* before and *Philiſtines* behinde, and they ſhould devoure *Iſrael* with open mouth *ver.* 11, 12. *i. e. Their enemies being inraged ſhould riſe up againſt them on every ſide, and make a prey of them like wild beaſts, rather then reaſonable men.*

Now

Now whereas ſecure and obſtinate men are wont to thinke, it will be but a ſtorme at the moſt, after which they ſhould have a calme, for being over and God pacified they ſhould be ſafe, and free from further feare and puniſhment, for they having ſuffered ſome ſtroakes, uſually grow more hard and obſtinate then before, and promiſe themſelves greater freedome and take greater liberty in ſinne. The Prophet therefore lets them know that the Lord hath not ſhot all his ſhafts, neither is he pacified, *but his anger doth continue, and his hand is ſtretched forth ſtill.* In which words he doth repreſent God unto them in the habite and poſture of an angry man, a mighty man that is wrath, who had bin ſmiting heavy ſtroakes, and yet by *his countenance and hand ſtretched foorth ſtill* to ſtrike, doth ſhew himſelfe notwithſtanding the blowes already given to be no leſſe angry then before. Neither are they ſafe (as they verily imagine) but ſtill more and heavier ſtroakes hang over their heads which they ſhall by no meanes eſcape. Now whereas this might ſeeme ſtrange, that the Lord ſhould be ſo exceedingly moved againſt his people, that the cauſe might be knowne and God juſtified in his judgement; the words of the Text are added, ſo as if any make queſtion or deſire ſatisfaction concerning this continuance of his ſmiting and anger againſt *Iſrael*, he may hereby underſtand there is cauſe enough.

For the people turneth not unto him that ſmiteth them, although they have bin grievouſly ſmitten, to the end they might returne *and ſeeke the Lord of Hoſtes*, yet they are ſo obſtinate and ſo impenitent and pertinacious, as they will not for all that returne, but doe more provoke the wrath of God againſt them.

The word tranſlated (for) being *Vau* in *Hebrew*, doth properly ſignifie (And) but is variouſly uſed and (as ſome Gramarians have obſerved) in well neere 40 ſeverall ſignifications, and ſometimes is cauſall and doth ſignify for, or becauſe.

And in this place the moſt interpreters take it as cauſall and not copulative, and being ſo taken, you ſee the words ſhew the cauſe why the Lord would not take off his heavy hand, *nor turne away his wrath from Iſrael.* Namely becauſe the people were ſoe ſtubborne and ſhameleſſe as they would by no meanes be brought to repentance and converſion, and therefore it was moſt juſt and equall, that the Lord ſhould not give them over, and as it were

give place and way unto them in their wickednes, but as they went on in sinning, so he should goe on in smiting them still, untill at length they were utterly destroyed.

So that these words are not so much a prediction, as a commination, yea an accusation, letting them know, that it was most just, that the Lord should goe on in punishment, because they did still goe on in sinne, and therefore howsoever there might be some intermission, yet no dismission out of *his hand which is stretched out still.* The words are considerable by themselves and in their relation unto what went before. In themselves they conteine an heavy inditement against *Israel*, in which this heighnous crime is charged upon them, that they were growne so obstinate, as they could neither be drawne by mercies, nor driven by judgements, *to turne and seeke the Lord of Hosts*, from whome they had turned away by their sinnes, such was their impenitency and obstinacy, their mindes and hearts in their Apostacy so alienated from God, as though they had bin smitten with heavy and very grievous stroakes, and their misery such as they could neither avoide nor indure, yet they would not take notice of Gods hand, so as to turne from their sinne, no nor so much as *seeke the Lord of Hosts*, and crave pardon and seeke helpe at his hand. For this last branch seemeth to bee a further aggravation of their obstinacy, intimating that they were so farre from repentance and conversion, as that *they did not so much as seeke unto the Lord of Hosts that smote them.* Now in their relative consideration, they set forth how just it is with God to goe on still to be angry, and still to stretch forth his punishing hand, not ceasing to smite till ruine and utter desolation come upon them.

In the words there are these particulars especially considerable. First who smote *Israel*, noted in the relative (him) and expressed in the last branch of the Text, *the Lord of Hosts.*

Secondly, why and to what end he smote them, both implyed in the word *turne*, they were smitten, because they had turned from him, and that they might be brought to turne againe unto him.

Thirdly what use they made of this smiting, what fruite it had among them, and that was as little as might be, for they turned not to him &c. this smiting to them was fruitlesse, and vaine.

Fourthly

Fourthly, how ill it was taken, and what hurt this obſtinacy and impenitency of theirs did procure unto them, and that is not onely the reproofe of the Prophet, but the continuance of the anger of God and the ſtretching forth of his hand ſtill to ſtrike them with more and much heavier ſtroakes. *For all this &c.* So that theſe wordes (if they ſhould be largely handled) might furniſh our obſervations with at leaſt theſe ſix ſeverall Doctrines as implyed or expreſſed in the words.

Firſt, *That the eternall God is the Lord of Hoſtes.*

Secondly, *That Iſrael ſmitten by their enemies in warre, it is the Lord that ſmiteth them.*

Thirdly, *The cauſe of the deſtroying ſword among them was, their departing from the Lord by their ſinne.*

Fourthly, *The end of ſmiting was, that they might returne and ſeeke the Lord of Hoſtes.*

Fifthly, *Iſrael was obſtinate and impenitent ſo as they did refuſe to turne and ſeeke the Lord.*

Sixthly, *This obſtinacy and impetinency did greatly provoke the Lord to anger, and was the cauſe of the continuance of his anger and ſtretching forth his hand to ſmite them ſtill.*

But becauſe it will be impoſſible to ſpeake of more then the one halfe of theſe Doctrines within the compaſſe of the time, I ſhall reduce thē unto theſe three Concluſions, and only touch upō ſome of the other, as occaſion ſhall ſerve, in ſome of the Uſes, and becauſe that which is here ſpoken of *Iſrael*, doth alſo belong unto any other people, whoſe caſe may be paraleld with theirs, I ſhall propound and handle theſe Doctrines, rather in *theſi* then *hypotheſi*, thus.

Firſt, That *Iſrael*, or any people in covenant ſmitten with the ſword of an enemy, It is the Lord that ſmiteth them.

Secondly, It is an heinous and greivous provoking ſinne, for a people when they are thus ſmitten, not to turne and ſeeke the Lord of Hoſtes.

Thirdly, That *Iſrael* or any people continuing thus obſtinate and impenitent, is the cauſe of the continuance of God his anger, and the increaſe of their puniſhment.

Theſe are the Doctrines which (as I conceive) will be moſt ſuitable and uſefull, and therefore of them as time ſhall give leave and God ſhall aſſiſt. And firſt I beginne with the firſt.

Doct. 1. *When* Israel *or any people are smitten by their enemies in warre, it is the Lord that smiteth them.*

When a people is smitten with the sword of a forraigne, or domestick enemy, it is the Lord that smiteth them.

The Doctrine will be of use, especially for way unto the rest. Something must therefore be spoken of it, although we shall be more briefe in this, and more large in the rest. Now this first Doctrine for the sence of it, I suppose it is so cleare to every one of ordinary capacity, as I shall not need to spend time in explication.

And for the ground, it will be no lesse evident unto any that shall observe unto what the Relative (*him*) doth referre. Unto their enemies it cannot be referred, who were mentioned in the former Verse, but unto *Iehovah*, the Lord of Hoasts, as the words following doe declare.

But to cleare this point from some other Scriptures, *Ezek.* 7.9. *Ye shall know that I am the Lord that smiteth*; whatsoever the rod or sword may be, the Lord will have it known that he smiteth.

And more particularly and plainly, *Deut.* 28.25. *The Lord shall cause thee to be smitten before thine enemies, &c.* and Verse 49. *The Lord shall bring a Nation against thee from farre, from the end of the earth, &c.* if they be smitten, the Lord is he that doth cause it, and he doth bring their enemies how farre soever they come, *Ezek.* 11 8. *Ye have feared the sword, and I will bring a sword upon you, saith the Lord God.* *Amos* 4.10. *Your young men have I slaine with the sword, &c.* *Ezek* 14.17. *Or if I bring a sword upon that land and say, Sword, Goe through the land, so that I cut off man and beast from it.*

These Scriptures do cleare the point. Yet for better satisfaction unto such as doe not see how God should be said to strike them that are smitten by men, we shall briefly note how, and in what sense & respect the Lord is said to smite. God is pleased to work sometimes with, and sometimes without means, mediately, and immediately; & thus immediately and without means he formed our first Parents, and upheld them being created; and he led his Apostles into all truth. And in things belonging to this life, he sometimes worketh with, and sometimes without, yea above and contrary unto secondary causes and means. Thus he fed his people in the Wildernesse; divided the Sea; drew water out of the Rock.

Sometimes

Sometimes he worketh by means mediately, and uſeth ſecond cauſes; yet then he hath an eſpeciall hand in theſe means: *Acts* 17. 28. *For in him we live, and move, and have our being, &c.* and *Epheſ.* 1. 11. *he worketh all things after the Counſell of his owne will.* God is not to be conceived in his working by meanes as men. Kings and Princes governe their Kingdomes by their officers, ſo as themſelves many times neither act with them nor doe know what is done by them. But the Lord hath an eye and hand in the whole government; All creatures, and every ſecond cauſe is ordered and diſpoſed by him: Who is therefore called the Lord of Hoſtes, not only becauſe all creatures in Heaven and earth are his ſouldiers and his great army, but alſo, becauſe of his ſpeciall command, order and government of them all, and particularly of men, in point of warre, which is his ſword, and is ſo ordered by him as he may well be ſaid to ſmite them that are ſmitten, In theſe and the like reſpects.

Firſt, Becauſe when a ſword is drawne upon any people he doth call for it. *Ier.* 25. 29. *For I will call for a ſword upon the inhabitants of the earth. Iſay.* 13. 4. *He is ſaid to be the Lord of Hoſtes, who doth muſter the hoſte of the battell.*

Secondly, he doth ſend it whitherſoever it doth at any time come. *Ezek* 14. 17.

Thirdly, he doth appoint who ſhall be ſmitten, when, by whom, how farre it ſhall goe, and how long it ſhall continue, *Hoſea* 11. 6. *Ier.* 47. 6, 7.

Fourthly, he giveth ſtrength and victory unto them that ſmite and prevaile. *Eccl.* 9. 11. *The battell is not to the ſtrong. Pſal.* 33. 17. *An horſe is a vaine thing, neither ſhall he deliver any by his great ſtrength. Pſal.* 144. 1. *Bleſſed is the Lord my ſtrength, which teacheth my hands to warre, and my fingers to fight. Prov* 21. 31. *Victory is of the Lord.*

Fifthly, The Lord doth cauſe warre to ceaſe, and command the ſword to returne and put it ſelfe into its ſeabbard, reſt and be ſtill. *Ier.* 47 6. *Pſal.* 46. 9. *He maketh warre to ceaſe, unto the end of the earth. &c.*

But ſome may happily obj:ct. Wee ſee by experience that men ſmite with the ſword, yea wicked, them that are good, who for their cruelty are not only menaced, but puniſhed by the Lord of Hoſtes for their barbarous cruelty towards his people. *Obj 8.*

people. How then can they be said to be smitten of God?

Answ. I Answer; well enough: for first be they who they will, they are of his great Army, who is the great Generall and Lord of Hostes; They are his souldiers and his sword. *Psal.* 17. 13. *Deliver my soule from the wicked, which is thy sword.* And *Zeph.* 2. 12. *Ye* Ethiopians, *ye allso shall be slaine by my sword.*

Sometimes the Lord doth send wicked men to destroy or smite wicked men, and sometimes to correct his owne children for their good, that being tried, they may be made manifest, either to themselves for hope, or to others for imitation. *Rom.* 5. 3, 4. *Knowing that tribulation worketh patience, and patience experience, and experience hope.*

Aug. contra secundinum Manichæum. Cap. 20.

Secondly, The Lord doth menace and punish their cruelty towards his people, and that justly, Because they doe not smite them in obedience unto God, whose will they inquire not after; but have aimes, and ends of their owne, yet God doth use them to doe his will, and pleasure, even then when they doe least of all obey him. This you have noted *Isa.* 10. 5: *Asshur is the rod of his indignation, or anger: and God doth send him against an hypocriticall Nation,* &c. *but ver.* 7. *He meaneth not so, his end is not to punish an hypocriticall Nation, neither doth his heart thinke so: But it is in his heart to destroy, and cut off Nations, not a few.* His aime is not to serve the Lord, but by his tyranny to inlarge his dominions: and to subject as much people as he could, unto himselfe, and so to serve his owne ambition, and avarice, and therefore the will of his God was not his rule, unto which he had no regard: but did abuse his power, and (as *Hierom* doth observe on the place,) went beyond the bounds of Gods anger, and beyond his owne Commission. The like may be noted in *Iehu*, who was sent of God to destroy *Iezabel*, and the false Prophets, and the whole house of *Akab*. *And he did well in executing that which was right in the sight of God, and is promised a reward for his service.* 2. *King.* 10. 30. *Yet the Lord will avenge the blood of* Iezreel *upon the house of* Iehu. *Hosea.* 1. 4. And the reason is, because *Iehu* had another aime then God, for hee looked no further then his owne honour, that he might raigne King: But God aimed at the rooting out of Idolatry, by taking away the Patrons of Idols and Authors of it. *Now* Iehu *departed not from the Golden Calves that were in* Dan *and* Bethel. 2 *Kings.* 10. 29. And the like by ends may be noted in others.

2 King. 9. 7, 8.

Annon hoc faciunt omnes qui de corpore diaboli sunt. Occolamp. in Isa. 10. 7.

Use 1.

Uſe 1. If when *Iſrael* or any people are ſmitten by the ſword of an Enemy, it is the Lord that ſmiteth them, then it muſt needs follow, that *Germany* ſmitten, and miſerably waſted, it is the Lord that ſmote them. *Ireland* ſmitten and allmoſt conſumed, the Lord hath ſmiten them. *England*, at this time ſmitten, devided and much weakened, it is the Lord that hath ſmitten us. This Doctrine doth aſſure us, as the woman of *Tekoa* doth informe *David*, that the hand of *Ioab* was in all that, ſo the hand of God is in all this, his hand hath ſmitten both them and us. The more therefore to blame wee, and the greater our ſin, who looke much below the hand of God. It was a juſt complaint of our Prophet. Chap. 26. 11. *Lord when thy hand is lifted up, they will not ſee:* and in this Chap. (as was noted before) he chargeth this people, that they were ſo farre from turning to him that ſmote them, as they tooke no notice of the hand that hurt them. *Iſrael* lookes lower then heaven, then the hand of God, and lookes on other hands, they could not ſee his hand that ſmote them. I feare, *Iſrael* and *England*, are ſo like each other in this, as *England* is the worſe. I remember what one hath noted of *Iſrael*, and I pray let us conſider whether it be not true alſo of *England* alſo at this day. When the *Iewes* indured ſo many miſeries, even from their firſt plantation in the land unto their finall caſting out, they were ſeldome aware of this point; &c. If the *Philiſtines*, *Canaanites* and other borderers upon them doe ſpoile their Country, tyrannize over them, and oppreſſe them with cruell ſlavery, as they did in the times of the Iudges, they will interpret this to be nothing, but an old grudge of theſe nations for diſpoſſeſſing them of their Country, for which they were hated, and all occaſions ſought to worke revenge. If the Kingdome be devided, that is nothing but *Rehoboams* folly, and ill counſell of ill adviſed Courtiers. If *Iſrael* make warre on *Iudah*, or *Iudah* upon *Iſrael*, that is but policy to keepe downe one another, leaſt one ſhould encroach upon both Kingdomes: If there be civill warre, that is through the factions of potent and ambitious Stateſmen. If a forraigner invade them, it is nothing but the pride of ambitious tyrants, that cannot be content with their owne, but ſeeke after glory and greatnes in the ruine of other Kingdomes. Yea if *Salmanazer*, or *Nebuchadnezzar* carry them away captive out of their Land, Iſa. 26. 11.

though they may thinke God not well pleased with them, in the generall, yet they would resolve these effects into other causes, more proper as they conceive. It was weaknes in their Kings degenerating from their antient valour, want of good confiderates, of good Councellours, of skilfull and trusty Commanders, of hardy Souldiers, they were over-borne by multitude; and these, or some things like these, were the cause of this misfortune. &c. *But the hand of God they will not see*, they will ascribe it rather unto any thing, then unto the hand of God. Just as *Salvian* speakes of the people of his time, in case of good successe, *Alius fortuna, Alius eventui &c.* One doth ascribe it to fortune, another unto event, a third unto the advice of their leaders, a fourth unto good counsell &c. *nullus Deo.* Hardly any unto God. How true this is of our times, and whether this be not our *National* sin, I shall leave you to consider and judge, and if so, it is very great, and wee in it like *Israel*, and not much beyond the *Heathen*, may much behind some of them, who were wont to looke much higher then many of our people doe. For to say nothing of him, that having slaine a great Enemy of his Country, and when there was a strife among the Officers, who should give him most honour, did ascribe all to Heaven, and would take nothing to himselfe and others, but only the lending their hands unto the worke, they ascribing victory and successe unto *Fortune*, and *Victoria*, did as they imagined, ascribe them to God. For *Fortune*, as they thought was a divine power, and no lesse indeed then a God. And the like they held of *Victoria* as *Aug.* noteth.

Tit. Liv. lib. 27. c. 2. Val. Max. lib. 1. c. 1. Aug. de Civ. Dei. lib. 4. c. 19.

This sinne is so much the more to be noted and reproved, as it is more sinfull and dangerous; for it is a fault in the first concoction of the use which should be made of the judgements of God not to be recovered in the rest. It is observed by two learned Expositors upon the Text, that *Israel* not acknowledging whence these stroakes came, therefore they did not turne by true repentance unto the Lord, *neither did they seeke him.* And whereas these stroakes were laid on them that they might convert, being neglected they become more obstinate. It is the policy of *Satan*, not unlike to that of *Ieroboam* 1 *Kings* 12. 26, 27. *Who fearing if the people should goe up to* Ierusalem, *to Sacrifice in the house of God, that their heart would turne againe unto their Lord,*

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the King of Iudah. And therefore he doth set up Golden Calves and said unto them, *It is too much for you to go up to Jerusalem, behold thy Gods O Israel,* &c. Thus the Devill well knowing it might proove dangerous, if men should looke so high as the hand of God, for then they might possibly lay to heart his hand, and inquire into the cause, and fall out with their sinne, and fall off from Satan, therefore he indeavours to make them to cast their eyes upon Golden Calves, and doth fasten them on any thing on Earth, that they may not looke up to Heaven, And by this meanes it cometh to passe that God looseth all the glory, and they all the gaine of his mercies and punishment upon them for their amendments.

Secondly, This Doctrine may serve for comfort and support unto Gods people, to remove and mitigate sorrow, especially in the excesse, in saddest times of smiting. And truly, such times call for cordialls, and such a use of this Doctrine. For when the Lord cometh towards his owne in a warlike habite and posture, when he approacheth neer unto them with wrath in his countenance, and a destroying sword, a bloudy rod in his hand, the deerest of Saints falling into the hands, and unto the mercy of barbarous and cruell bloudy men, seemes to exceed in feare, yea and fly in such trembling fits to try some ill conclusion, if they stay not themselves, they may feare the feare of the wicked and say, *A confedracy with them, to whom they say a confederacy. Isa.* 8.12. Their feare may drive them to make unlawfull leagues, or to be of the opinion, judgement or practice of the wicked, in working out their way out of danger, and at the least withdraw themselves from God, in whom alone is helpe, and comfort in time of trouble, and danger. As it is noted of *Astianax*, when his owne father came towards him armed (although it was to imbrace him) yet being afraid at the sight of his head-peece, and hairy plume bending towards him: the child doth forthwith hide his face in his nurses bosome, and cry: the poore child tooke his father in that habite, for a foe, rather then a friend. Thus Gods children may mistake, and feare, yea and fly unto the creature for shelter. But now this Doctrine being remembred, *that it is God that smiteth*, and that the rod, or sword, is in the hand of our Heavenly Father; When *Turke* or Traitor, some *Irish* Rebell, *English* Papist, or Atheist, is the

ſword, yet the hand of God doth order, and guide it, and whatſoever their malice, or bloudy cruelty may be, yet it ſhall doe no more, nor go any further then he ſhall carry it; they cannot move but as they are guided and ordered by him: this will quiet their ſpirits, and ſtay their feares. You know when ſome Generall or Commander of an Army is reported to be barbarous and cruell, it ſtrikes great feare into the hearts of ſuch as apprehend his terrour approaches: on the contrary, if the Generall be reputed a mild and mercifull man, it doth much mitigate the feare of ſuch as are like to fall into his hands. When therefore, we ſhall conſider; that the great Commander of all Armies and Lord of Hoſts, is the friend, yea the Father of *Iſrael*, of his people, and that all the counſels and ſmitings, yea and very motions of wicked men are at his diſpoſe; it makes no matter who, or what they are, the ſtroakes ſhall be no more nor heavier, then our Heavenly Father ſhall appoint. *Pſal.* 76. 10. *Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtraine.* The fierceneſſe and cruelty that they exerciſe againſt his ſervants, ſhall be ſo ordered, as ſhall be for the glory of God, and for the good of his people, even then when they prevaile; And the reſidue of it God will reſtraine from effecting and attempting further evill; ſo that whatſoever ſtrength and power they have joyned with their rage, it ſhall be limited unto what may be for the glory of God, and good of his people, neither ſhall it breake forth further then is expedient unto theſe ends, be it never ſo great.

And as they ſhall be no greater, ſo neither ſhall they beare them longer than is meet and convenient, *Pſal.* 125. 3. *For the rod of the wicked ſhall not reſt upon the lot of the righteous, leſt the righteous put forth their hands unto iniquity. He at his pleaſure maketh warres to ceaſe.* Pſal. 46. 9.

Finally, this ſmiting ſhall not ſo much wound, deſtroy and kill; as heale, cure, and ſave his people: for *Iſai.* 27. 7, 8, 9. God doth not ſmite his people, as he ſmiteth thoſe that ſmote him, &c. But in meaſure, &c. ver. 8. And *by this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit, to take away his ſinne,* &c which well conſidered, would prove a ſweet cordiall of comfort in theſe ſmiting times, and who would thinke much to be ſmitten by ſuch an hand? I have read, that among the Perſians he

he that is commanded to be beaten by the King, doth give thanks unto him, accounting it to be an happy thing, *quod Rex sui memor fuerit*, that the King is mindfull of him. Sure I am, they that are smitten of God their Father, have cause to account it a favour; for if the wounds of a friend be faithfull, how much more the strokes of such a Father? they are ever laid on his in faithfulnesse, and so in mercy, to make them fit to receive his Promises of Grace, and to free them from sinne. And to this end *David* doth desire that the righteous might smite him, and he should take it for a kindnesse, *Psal.* 141.5. It is reported of *Cyrus* that he knew the names of all that were in his Army; the Lord doth know the names and conditions of all in his; and will see that none shall have more, or heavier strokes laid on them, then they shall be able to beare; for the haires of their heads are numbred, and not one of them doth fall on the ground, but by his providence. I conclude with *Isai.* 54. the beginning of ver. 4. and ver. 5. *Feare not, for thy Maker is thine husband (the Lord of Hosts is his Name.)* &c.

Now in the last place, this Doctrine may serve to elevate our eyes, and raise up our thoughts above, and beyond those visible hands with which we are smitten: Carnall men are wont like the dog to eye and snap at the stone, not looking at the hand, and therefore they howle, repine, murmure, and vex themselves, gnaw their tongues, and teare their flesh, and breake their hearts under their burdens; and yet for all this they make no use of their smiting. *Use 3.*

And the people of God themselves (as it must be acknowledged) are too apt to looke too much and dwell too long upon second Causes, they many times as young *Samuel* (when God called) he runneth to *Eli*, so they run to men, and meanes, when they should answer to God calling them unto himselfe, and this on both sides is not onely an hinderance unto them, so as they do not improve the strokes unto their ends, but many times a meanes to make them impatient, and ill advised, at the least: Whereas if they did consider that it is the Lord that smiteth, it would make them dumbe, and not to dare to open their mouths, because he doth it, *Psal.* 39.9. Therefore as a remedy of impatiencie and many other evils, which may and many times doe follow upon the non-observance of his hand in smiting, let us minde and

remember this doctrine, that when any people is ſmitten, it is the Lord that ſmiteth them, and then we ſhall alwayes joyne theſe together in our thoughts, as they did in their cry, *Judg.* 7. 20. *The ſword of the Lord and of Gideon*: and then we ſhall the better follow the counſell given *Micah* 6. 9. *The Lords voyce cryeth unto the citie, and the man of Wiſdome ſhall ſee thy Name: heare ye the rod and who hath appointed it.*

Thus we have done with the firſt point, which ſheweth who it is that ſmiteth Iſrael, or any people that are ſmitten, although by a forreigne enemy in warre.

Now we come unto the ſecond, which declareth what uſe Iſrael made of their ſmiting, and how ill their behaviour under the rod was taken. And here we have three diſtinct particulars, which we ſhall for brevities ſake joyne in the Doctrine, and diſtinguiſh in the Uſe.

Firſt, the ground and cauſe of their ſmiting.

Secondly, the end at which God aimeth in his ſmiting Iſrael, that which moved the Lord to ſmite them, and the uſe they ſhould have made of his ſtrokes, which are both implyed in the word (*turne*,) the contrary whereof is laid to their charge, they did not turne, he ſmote them for their turning from him, and that they might turne unto him.

Thirdly, the Lord by the Prophet doth charge this upon them as a great & heinous offence, for which this is here charged on them as an heinous crime, as before you heard, that the people did not turn to him that ſmote them, and brought in as the cauſe or reaſon why the anger of God did continue, and his hand was ſtill ſtretched forth: ſo then the next Doctrine may be thus propounded.

Doct. 2. *That it is an offence very heinous (a crime of an high nature) for Iſrael, or any people being ſmitten of God for their ſinne, that they might returne, and ſeek the Lord of Hoſts; to continue impenitent and obſtinate, ſo as not to turne to him that ſmiteth them.*

Or more briefly thus:

That it is a Wrath provoking ſinne for a people being ſmitten of God With the ſword of an enemy for their ſinne, to continue obſtinate, ſo as not to returne.

I ſhall ſpeake ſomething by way of Explication: Firſt, of this ſhort

ſhort deſcription of God, ſtiled *The Lord of Hoſts*, unto whom they ſhould have turned.

Secondly, of the duty which they did owe and ſhould have performed, which was to turne and ſeek the Lord of Hoſts: and then we ſhall further declare how, and why this ſhould be charged on them, or any people as a crime ſo heinous, or ſin ſo grievous, and then come to the Uſe.

Firſt, the Lord is ſtiled the Lord of Hoſts, and it is an uſuall Title or Attribute, which is given and taken by himſelfe, as a ſtile well-fitting his Majeſtie, and the Lord is ſo ſtiled, becauſe that all Creatures are his Army, and he their Generall and great Commander, *Gen.* 2.1. *Thus the heavens and the earth were finiſhed, and all the hoſte of them.* By a Metaphor he calleth the Creatures with which the ſeverall parts of the world are adorned an hoſt: for hereby is meant all Creatures in the earth and heavens, which ſtand as an Army; thus in the higheſt heavens there are the glorious Angels, who are a part of this Hoſt or Army, *Luke* 2. 13, 15.

Secondly, in the viſible heavens the ſtarres, and they are ſometimes brought forth to fight againſt the enemies of the Lord of Hoſts and his people, *Judg.* 5.20. they fought againſt *Sisera.*

Thirdly, in the lower heavens, the Fowles of the aire a part of God his Army; and in the water, the Fiſhes; in the earth, men, beaſts and creeping things; for they all are ſaid to be an Army in reſpect of God, whom they ſerve, and therefore he is called the Lord of Hoſts, *Pſal.* 119.91. *Iſai.* 45.12. *Ioel* 2.25. *Piſcat.*

Now all Creatures being called the Armies of God by way of reſemblance, you may briefly note, wherein eſpecially that reſemblance doth ſtand, namely in theſe, and the like particulars.

Firſt, in reſpect of their number, for any multitude in Scripture is called an army, if it be orderly; and armies uſually conſiſt of great numbers. *Illuc.*

Secondly, in reſpect of Order, which is eſpecially obſerved in Armies; and this maketh the Hoſt of God admirable: and the very word tranſlated Hoſt *Gen.* 2.1. doth ſignifie an army ſtanding in order.

Thirdly, in reſpect of Obedience. In armies well ordered the ſouldiers are obedient, and at the beck and command of their Captain, as *Matth.* 8.9. and thus locuſts, flies, lice, and every creature.

ture are at the command of their Generall.

Fourthly, I shall adde one thing more, and that is in respect of power. Armies are very potent, and some have been formidable and irresistible, and thus the Army of the Lord of Hosts is formidable and irresistible, who with flies, frogs, and such like is able to overcome as potent and proud an enemy as *Pharaoh* King of Egypt. In these and the like respects, the Creatures are said to be the Hosts of God; I might (for prevention of mistake) further note, how that there is not a resemblance in every thing. For, other armies or hosts are raised for defence; and may (although great) be put unto the worst: but it is not so with God, who hath no need of any Creature, nor can be resisted; but I omit that, and this shall serve for the first particular, how God is stiled the Lord of Hosts.

Secondly, let us in the next place consider what it is to turne unto the Lord of Hosts, or him that smiteth. The word here used is sometimes translated turne, and sometimes returne, as you may see in these places, *Isai.6.13.* and 37.7. and Chap.31.6. *Ier.*3.7 &c. It doth properly note out locall motion of them that passe, or move from place to place, leaving some place or person where, or with whom they were before, thus 1 *Sam.* 7. 17. *Samuel* his returne was to Ramah, for there was his house, &c. but thus it cannot be taken here, for *Psal.* 139. 7,8. it is not possible to goe from the presence of God, if one ascend to Heaven, or make his bed in hell, God is there, &c. The phrase is translated from locall motion of the body, and applyed unto spirituall motions, in which men by a kind of similitude are said to walke, to depart, or goe from, and to returne againe unto the Lord, and it may be noted in the words of *Austin*, *Aliud est migrare corpore, aliud corde, &c*, It is one thing to move from place to place in body, and another thing to move from place to place in heart; in body he doth move from place to place, that doth change his place, he doth it in heart, *qui cordis mutat affectum: si aliud amas, & aliud amabas, non ibi es, ubi eras:* he doth move in heart from where he was, that doth change the affection of his heart, and if thou didst love one thing, and dost now love another, thou art not there where thou wast before; by sinning against God, withdrawing our affections from him, and placing them upon the creature, we goe away from God; sinne is contrary unto the nature

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Aug. Deut. 32. *In Ioan. cap.* 7. *to.*9.*p.*359.

ture of God, and farre from him: and when on the contrary part, we place our affections upon him, and become obedient, we returne to him, from sinne and vice unto vertue and grace; and therefore as he further observeth to this purpose, he that beleeveth doth come, and he that goeth away, *non movetur anima pedibus, sed affectibus*; the soule is not moved with feet, but with affections; and God who is despised in any place, doth depart from their hearts who doe forsake him in their manners and lives not with their feet; he commeth to them who turne to him not with their face but with their faith, and approach unto him in their minds, not with their flesh. In a word, by serious repentance we turne to him; so that to turne to God, is to repent, or convert from Satan and sinne to God, *Act.* 3. 19. *Repent and be converted:* and *Ezek.* 18.30. *Repent and turne your selves from your iniquities*, &c. *Aug. in Ioan. tract.* 48. *p.* 351.

Thirdly, let us in the last place note what it is to seek the Lord of Hosts, which is the other act or branch of the duty they should have performed; To seek the Lord of Hosts (as is observed by one upon the words) is sometimes to pray, *Psal.* 34 4. *I sought the Lord.* And sometimes to obey, it is put for the observation of the Commandements, 2 *Chron.* 14.4. *Asa* commanded Judah to seek the Lord God of their fathers, and to doe the Law and the Commandements. But it will not be amisse to open this Phrase a little further, which doth very often occurre in Scripture. The word is borrowed from common use (as the former) and seeking properly is a solicitous and sedulous action of ones desiring and endeavouring to find some person or thing which they apprehend to be lost, or at least, is out of their hand and possession, thus *Luk.* 2.15. and 4.8. and *Luk.* 2.44. this being the proper use of the word doth hold some proportion with this duty of seeking applied unto higher objects and divine things, generally it may imply and comprehend repentance and all other acts and exercises, whereby the Lord of Hosts is sought and may be found, and more specially it is called a seeking of his face 1 *Chron.* 16. 11.

For God is every where in his Essence and Power, as an Antient hath noted, *Deus manet intra omnia, extra omnia, &c.* God abideth within all things, without all things, and he is above and below all things; he is above all things in his power and dominion, and below all things by his sustentation, without all things *Greg.*

by his greatneſſe, and within all things by his piercing and ſubtile nature.

But the face and favour of God is not ſo extenſive as his preſence.

To ſeek the Lord is to uſe all meanes by which his favour may be obtained, and his grace exerciſed and manifeſted to us; and this ſeeking God is to reſt on him, to beleeve in him, to obey his will, to worſhip and ſerve him, no otherwiſe then himſelfe hath appointed; and being angry, to endeavour reconciliation, and to implore his helpe, and grace; others ſay, men ſeeke the Lord by faith, repentance, an intire and ſerious endeavour and deſire of the heart after reconciliation and grace, with prayers and an endeavour after righteouſneſſe and beneficence, by putting off the old man and putting on the new.

Now that which is charged upon Iſrael is, that they did not ſeeke the Lord of Hoſts. It was their duty ſo to ſeek the Lord, as hath been ſet forth; but (as I conceive) the Prophet doth not ſpeake of ſuch a ſeeking in this place, but of a leſſer degree of ſeeking then turning unto him; for it is a further amplification and aggravation of their ſinne, as was before noted; in the reſolution of the words: they were ſo farre from turning to God by true repentance and converſion, as they did not ſo much as acknowledge and crave pardon for their ſinne; they did not perceive and take notice of the wrath of God againſt them for their ſinne, and therefore did not cry to him for mercy, as the Lord of Hoſts by whom they were ſmitten, and in whoſe power it was to wound and heale, to ſave and deſtroy them, which is a great aggravation of their ſinne, that they did not at all ſeek to him who was the Lord of Hoſts, able to helpe or hurt whom he would. For had he been unable to hurt or helpe, or were he ſo farre off as they might ſeeme to be out of his reach, or that he had not at all to doe with them, it had not beene ſo neceſſary that they ſhould have ſought him, but he being the Lord of Hoſts and he that ſmote them, and was able utterly to ruine and deſtroy them; for them not to turne nor ſo much as ſeeke unto him, was an offence of a very high nature: It ſeemes to be ſuch a kind of aggravation of their ſinne, as that *Ier.* 5. 21, 22.

Now for the proofe of this Doctrine, I ſhall have leſſe need to ſpend time, becauſe the Doctrine is ſo neere unto the words, at leaſt

least the sense and scope of the Text; for they are charged with this as an heinous crime, and as the cause of anger and smiting continued, that they did not turne, &c. you may please to observe that *Ier.* 2. 30. *In vaine have I smitten your children, they received no correction*, &c. And Chap. 5. 3, 4. *O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction, they have made their faces harder then a rocke, they have refused to returne. Therefore I said, Surely these are poore, they are foolish: for they know not the way of the Lord, nor the judgement of their God.* In which places, especially the latter, they are charged with obstinacy, in contemning chastisements and corrections; which contempt of theirs did greatly provoke the Lord to wrath against them, *Isai.* 1. 5. there the Prophet doth charge them with obstinacie and impenitencie as an high and heinous offence, that neither mercy nor correction would make them better, and many the like places might be brought to this purpose, I shall only adde that *Amos* 4. 8. and thence to the end of that Chapter, in which they are reproved or rather reproached and upbraided with this: that notwithstanding they had been visited with all sorts of judgements, and yet they did not for all that return unto him that smote them. See *ver.* 8, 9, 10, 11, 12.

Now if any aske, why this should be an offence so heinous, and such a provocation of wrath not to returne, being under the rod: the reason is manifest, and partly intimated in the termes of the Doctrine, and in what was brought for proofe; such doe remaine impenitent and obstinate, they sinne not of infirmity and weaknesse, but of stubbornesse and wilfulnesse, and now they refuse to receive correction; they have made their faces harder then a rock, they have refused to returne; *Ier.* 5. 3. such men are unfruitfull under meanes, unthankfull for mercy, frustrate Gods endeavour to doe them good, shew themselves incorrigible, and irrecoverable when mercies nor judgements will doe them no good. In the 6. Chapter and *ver.* 29, 30. the desperate condition of such an obstinate people, is excellently set forth by comparing such sinners unto Oare, God unto a refiner, and his Word a rod unto a furnace, these meanes used to take away the drosse of their sinne, and not prevailing, he with indignation doth now cast them away as drosse that is good for nothing. *Reason.* *Ier.* 5. 3.

Vſe. Thus having cleared the Doctrine, I ſhall come to the Uſes, which might be divers, but that I muſt haſten unto the laſt point, which I chiefly intend. This Doctrine will in the firſt place, (by conſidering the implyed cauſe and ground of the quarrell between God and a people; the cauſe of ſmiting, which is falling, or turning from him by ſin,) informe us of the moſt malignant, and pernitious nature of ſinne, it is a ſerpent which uſually ſheweth an amiable face, but hideth its venomous taile, that men may more boldly venture upon it; but what ſhewes ſoever it maketh to the contrary, we ſhall finde it a fawning enemy, a ſweet poyſon and a deadly ſerpent, it may be ſweet in the mouth, but it will be bitter in the belly, as *Iob* 20. 12. *Though wickednesse bee* Iob 20. 12, 13, 14. *sweet in the mouth of the sinner, though he hide it under his tongue; though he spare it, and forsake it not, but keep it still within his mouth: Yet his meat in his bowels is turned, it is the gall of Aspes within him.* And as the Prophet *Ier.* 2. 19. *It is an evill thing and a bitter to forsake the Lord.* This *Dalilah*, this *Abſalom*, ſo much affected, beloved and delighted, doth provoke God to anger, and draw down puniſhment upon us; ſinne ſets Heaven againſt us, keepeth good things from us, if famine, warre, peſtilence, or any other judgement ſeize on the land, we may thanke ſinne for it, which is the only procuring cauſe of it. God ſmote Iſrael for their ſinfull forſaking him, and he ſmote them that they might returne; if this were well conſidered, we ſhould not ſo eaſily entertaine and imbrace this hatefull enemie, preſenting it ſelfe unto us in friendly and delightfull ſhapes; but we look on ſinne as a tender mother on the fruit of her wombe ſmiling upon her, and repreſenting nothing but what is delightfull unto it, whereas looking upon that tender infant through the Proſpective of Gods Word, ſhe might ſee an hell, a traitor, a ſerpent full of deadly poyſon, and which may prove a *Iudas*, another *Abſalom*, if not renewed or reſtrained by Grace; thus ſinne lookt upon through the Word, although in the ſhape of pleaſure, profit, &c. yet it is that which doth cauſe the Lord to be angry, and in anger to ſmite us with bloody ſtrokes of the deſtroying ſword.

Vſe 2. In the next place, this Doctrine may further informe us of Gods mercy in his heavy and grievous Iudgements. *God ſmiteth, that they might returne unto him:* his aime and indeavour is to doe *Iſrael*, or another people good by ſmiting them: he would not

not come to blowes at all, if words would serve the turne, or any warning be taken; but if words will not, if no warning may serve, then the rod must open the eare, and if it may make us returne, it is howsoever from the wisedome and goodnesse of God, that a sinfull people are smitten, for hereby he applyeth an healing hand unto such *as would perish without such meanes used for their good.* This is that must recover them if they be not incurable, for it is the phisick which his owne wisdome hath found out, and prescribed to us, in recovering such as we have under our hands. *Pro.* 22. 15. *Foolishnesse is bound in the heart of a child: but the rod of correction shall drive it farre from him.* And therefore, *Pro.* 23. 13. *Correction must not be withheld from the child: for if he be beaten with the rod he shall not dye,* and in the next verse, *Thou shalt beate him with the rod and shalt deliver his soule from hell.* So that to use the rod is to shew love and care for the childs good; *But to spare the rod, is to hate the sonne; And he that loveth him chasteneth him betimes.* *Pro.* 13. 24. God doth exercise his Fatherly goodnesse, even in smiting, that he may cause men to turne to him smiting them. That of *Hab.* 1. 12. Is worthy Observation: *Art thou not from everlasting, O Lord my God, mine holy one? we shall not die: thou hast ordained them for judgement, and O mighty God thou hast established them for correction.* Where he sheweth, how that although God suffered the enemies of his people to spoyle them, yet he was their God, and kept his Covenant with them; by noting the manner and end of such a smiting: he sheweth that the Lord doth order and dispose them by his providence, and that he had a gracious end in such strokes, not to kill but to correct them, and finally there was a measure in the manner of his smiting his people by their enemies, as the word Judgement doth imply, they had bounds set, which they could not passe.

A third *Use* of this Doctrine may be to informe us concerning the use, and improvement of this smiting, hereby a nation, and so a particular person may see whether they have made a right use of the strokes of warre, or any other judgement; *If they have caused us to turne to him that smiteth us,* and that we have bin brought to learne obedience, (as our Lord did) by the things which he suffered; and that as *David* saith of himselfe *Psal.* 119. 67. *Before I was afflicted, I went astray: but now have I kept thy word:* *Use 3.* Heb. 5. 8.

word: thus if the Land can ſay, and the inhabitants of it, looking unto the cauſe of the controverſy of God. *Hoſe.* 4. 1, 2. The cauſe of the controverſy with *Iſrael*, is the want of truth, mercy and the knowledge of God. And becauſe by ſwearing, and lying, and killing, and ſtealing, and comitting adultery, they breake out and bloud toucheth bloud. There are many other ſinnes which move God to be Angry with *Iſrael*, ſome of which we noted in the Context, theſe are for inſtance, now if a man can ſay before theſe warres began, I was a lyer, but now have I caſt off lying, and ſpeake the truth; I was a cruell man, but now am full of bowells of mercy, and tender affection, and humanity; I was ignorant and Atheiſticall, without the feare of God in my heart, but now have I gotten ſome knowledge, and feare of God into my ſoule, and ſo of the reſt. I did uſe profanely to Sweare, made no conſcience of Lying, and other Sinnes, but now I feare an oath, ſpeake truth, and am tender of the life, and juſt in the dealing with the ſtate of my neighbour, &c. Surely this man may be ſaid to have profited by this judgement, which is become a correction unto him for his amendment: and the like may be ſaid of a nation. But if it may be ſaid of ſuch a Nation, or perſon, becauſe they were falſe, unjuſt, and ignorant before, God ſmote the land, and they are ſuch ſtill: they were prophane Swearers before, and are ſuch ſtill: Lyers before, and are Lyers ſtill; and ſo of the reſt. It is ſure ſuch a perſon, or nation hath not made the right and true uſe of ſuch ſtroakes, *which ſhould have cauſed them to turne to him that ſmiteth them.*

Uſe 4. The laſt *Uſe* we ſhall make of this Doctrine is examination & reprehention. *Iſrael* did not turne to him that ſmote them. It is a heighnous crime laid to their charge, and a very great offence. The uſe therefore of this Doctrine by way of reſolution, would be examination of our ſelves, namely that every one ſhould conſider, and inquire, what doe I? what doe we? and am not I to be charged juſtly with ſome ſuch crime, and provoking ſin? may it not be laid to my charge, *that I turne not to him that ſmiteth?* I feare it may too truly be laid to our charge, as it is charged on *Iſrael*, *That the people turne not to him that ſmiteth them, neither doe they ſeeke the Lord of Hoſtes.* But as it is ſaid of *Iſrael*, (elſewhere) it may truly be ſaid of *England*, that the pride of *Iſrael* teſtifieth to his face, *and they doe not returne unto the Lord*

riſ. 7. 10.

God,

God, nor ſeeke him for all this. That is, notwithſtanding all warnings, menaces, corrections and ſevere puniſhment: they are not bettered, they yeild neither to words, nor blowes, but hold on their ſinfull courſe, continue obſtinate, although grievouſly afflicted and oppreſſed, and that their pride doth teſtifie to their face, they are evidently convinced of it. In this pride they did ſlight and contemne all warnings, which is an argument of intolerable pride indeed. They were admoniſhed, reproved and warned, yet did not regard it. I wiſh it were not true of us, who have bin for many yeeres together admoniſhed, & warned: for as *Ieremiah* ſpeaks of the people of his time. *The Lord hath ſent unto you all his Servants the Prophets, riſing early, and ſending them; but ye have not hearkned, nor inclined your eare to heare.* Jer. 25. 4, 5.
Thē he ſheweth what their meſſage was; *They ſaid, turne you againe now every one from his evill way, and from the evill of your doings, and dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever, &c.* Then he ſheweth what uſe they made of this admonition, and meſſage, and that is in the ſeventh Verſe, *Yet ye have not hearkened unto me ſaith the Lord, that ye might provoke me to anger, with the worke of your hands, unto your owne hurt.* Ver. 7.
But of this more in the next point.

Thus much of the ſecond Doctrine, I proceed now unto the third and laſt, which is this,

Iſrael ſmitten for his ſinnes, and not returning and ſeeking the Lord of Hoſts, moveth God to continue his anger, and to ſtretch forth his ſmiting hand ſtill. *Doct.* 3

This Doctrine I chiefly intended, as that which may be fitable unto the time, and uſefull to us all; the worſt is, I feare I ſhall not have time to ſpeake ſo fully unto it, I ſhall therefore doe as a traveller that is likely to be belated, paſſe over ſuch things as are not of neceſſity, and poſt over the next way unto what I principally intend.

The Doctrine may be propounded in *theſi* as well as the former, or we may propoſe it in *hypotheſi*, it will be uſefull either way: if you pleaſe you may take it thus:

When God is angry with Iſrael, or any people in Covenant, and ſmiteth them with the ſword of an enemy for their ſinnes, if they doe not returne and ſeeke the Lord of Hoſts, God will continue his anger and ſtretch forth his hand ſtill.

I con-

I conceive the Doctrine for the ground to be so cleare, and for meaning so plaine, as I need not waste time (which we shall want,) in Explication or proofe.

For the ground of it, briefly let this be observed, that whereas in the former verse he had avouched God to be angry still, and still to stretch forth his hand to smite, although they had been grievously smitten before, he sheweth this to be the cause and just ground of the continuance of anger and smiting, namely that they doe not turne to him that smiteth, nor seeke, &c. so that this reason in its relation doth hold forth the Doctrine, that *When God is angry With Israel or any people in Covenant, and smiteth them With the sword of an enemie for their sinne, if they returne not, neither seeke the Lord of Hosts, he Will continue his anger and stretch forth his destroying hand still.*

And for the sence, only in generall, for I have not time to speak of the termes in particular; when the Lord brings the sword upon a people to cause them to repent and returne unto him, they continuing impenitent and obstinate, not repenting of their sinne and yeelding unto him, the Lord will not cease to be angry, he will not be appeased, nor cease to punish, but will goe on, and multiply and make his strokes more and heavier then they were before, for so much is implyed, when he saith, *His hand is stretched forth still: Parata ad graviores pœnas infligendas.* His hand is ready to inflict more heavie and grievous punishments. *Vrsin.*

Now although I might spare further proofe of the Doctrine, I shall point you to a place or two, and hast unto the Use. That obstinacie under punishment and smiting doth cause anger to continue, yea, and punishment to increase is manifest by that, *Levit.* 26. 17, 18. *And I Will set my face against you, and ye shall be slaine before your enemies: they that hate you, shall reigne over you,* &c. then *ver.* 18. *And if ye Will not yet for all this hearken unto me, then Will I punish you seven times more for your sinnes.* Where you see such as are smitten and doe not become obedient, shall feele the hand of God seven times heavier then it was before. In the Prophecy of *Amos* Chapt. 4. throughout the latter part of the Chapter from *ver.* 6. you have a cleare proofe of this point, especially *ver.* 12. where (as some understand that place.) *Therefore thus Will I doe unto thee, O Israel,* that is, I shall bring the punishments before mentioned, and more heavie and grievous, even ruine and destruction;

deſtruction; becauſe they had been puniſhed with leſſer puniſhments, and would not turne unto the Lord, therefore this would he doe.

But I paſſe from the proofe, and come briefly to note the reaſons of the Doctrine, why anger and ſmiting ſhould be continued and increaſed: firſt, it is ſtill continued, becauſe the cauſe and diſeaſe doth ſtill continue; there is the ſame reaſon of the continuance of Phyſicke, and meanes to cure the body, as there was of entering ſuch a courſe, if the diſeaſe doe ſtill continue; and the ſame reaſon of continuing corroſives to a ſore, as to apply them at firſt, if proud or dead fleſh do ſtill continue; the ſame reaſon of correcting a ſecond time as there was of a former correction, if an offender continue to offend, and this is true whether the ſtrokes are for puniſhment or correction. *Reaſon 1.*

Secondly, their ſinne is now more ſinfull, and therefore deſerveth more anger, and calleth for greater puniſhment. For firſt, they improve not the meanes uſed for their good, but abuſe the meanes, and take the Name of God in vaine. *Reaſ. 2.*

Secondly, they adde contumacy to their ſinne, and ſhew themſelves to be obſtinate, ſo as their ſinne is another ſin in the nature of it, although the ſame in the matter: for now they refuſe to receive correction, *and make their faces harder then a rocke, and refuſe to returne*, as was before noted out of the Prophet. Jer. 5.3.

Thirdly, they ſhew their love unto their ſinne, and delight in it to be greater: for in evill workes proceeding from the ſame habit, the latter are worſe then the former, this iteration doth argue delight in offending, which therefore doth deſerve greater puniſhment. *In operationibus malis ab eodem habitu poſteriores ſunt fujores prioribus.* Toſtat.

Fourthly, this continuance in ſinne under ſmiting is a ſigne of obſtinate malice and wickedneſſe, for ſuch men being thus puniſhed and doe not repent, doe *apertum bellum cum Deo agere*, wage open warre with God.

Thirdly, I might adde another reaſon, drawne from the end of ſmiting, which is various according to the condition of the perſon ſmitten, if the man be wicked, and a veſſell of wrath, the Lord doth ſmite to glorifie his juſtice, in taking vengeance of his ſinne, and ſo he proportioneth puniſhment unto the nature of the ſinne, as *Pſal.* 58.10, 11. *God will overcome when he judgeth*, Rom. 3.4. If he be a veſſell of mercy, and one that the Lord loveth, he will *Reaſ. 3.*

ſmite him till he make him ſmart, if he doe not attend his pleaſure, and turne from ſinne with leſſer ſtrokes, the Lord is forced to make them greater, till he bring downe their proud heart, and make them to yeeld, as *Pſal.* 107. 11, 12. they doe rebell againſt the words of the Lord and contemne the counſels of the moſt High, therefore he bringeth downe their heart with labour, they fall downe and there is none to helpe. The Lord will breake the pride of their power, as he threatneth *Levit.* 26. 19. if the judgement ſhould be removed while the ſinne is not left, it were judgement and wrath, not mercy and grace; and ſo much for the reaſons and fitting the Doctrine for Uſe, I come now to the Application.

Uſe 1. This Doctrine thus cleared, the Uſes might be many, and would require much more time then we have for their full proſecution; but we ſhall contract our ſelves and apply the point, firſt, for Inſtruction; ſecondly, for Conviction; thirdly, for Humiliation; and finally, for Exhortation and Direction.

And firſt for Inſtruction and Information: this Doctrine will ſerve to informe us what the true and maine cauſe is that our hopes are delayed, our expectations not anſwered, endeavours diſappointed, deſignes defeated, and proceedings which might haſten our peace and happy weale-publike ſo much retarded; you may find many inferiour and leſſer cauſes, and give divers politicke reaſons; but the great and chiefe cauſe is in truth, that in the text, the obſtinacie and impenitency of the Nation; this, I ſay, this is the cauſe why our expectations are not anſwered, why our hopes are blaſted, our long deſired peace is deferred, and the ſmiting hand of God ſtretched out ſtill, his anger continued and not turned away. *The people turne not unto him that ſmiteth them, neither doe they ſeeke the Lord of Hoſts.* Here it ſtickes, and this is the obſtruction, the true cauſe of all our miſery, the very reaſon why we obtaine not our long expected mercies; we hoped for an happy peace, the paths whereof drop fatneſſe, and that crowneth the yeare with her goodneſſe; we promiſed our ſelves that the day would have come before this time, in which we might have ſeen that verified in the Pſalme, *Mercy and Truth are met together, Righteouſneſſe and Peace have kiſſed each other:* Although it muſt be confeſſed that theſe expectations did bottome themſelves upon Prerogative rather then upon an ordinary way of

Pſal. 85. 10.

God

God his proceeding with a sinfull and unthankfull people, and yet our Watchmen and Seers thought verily they heard that voyce of Christ sounding in their eares, of which the Church makes report in these words, *My beloved spake and said unto me, Rise up, my love, my faire one, and come away. For lo the winter is past, the raine is over and gone. The flowers appeare on the earth, the time of the singing of birds is come, and the voyce of the turtle is heard in our land*, &c. they thought they saw all good things flowing in upon us, or at least comming towards us. Cant. 2. 10, 11, 12.

But since that we were put into such hopes, we have had many feares, great and sore troubles have been brought upon the land, and it may complaine as the Church, *Thou hast sore broken us in the place of dragons, and covered us with the shadow of death*, and still may we complaine of the disappointment of our hopes, as they in the Prophet, *We looked for peace, but behold no good came: and for a time of health, but behold trouble.* And as it followeth, *The harvest is past, the summer is ended, and We are not saved:* no although we have fasted, and prayed for peace, and earnestly besought the God of peace to grant it, and that our distractions might be composed, that our breaches might be made up, our ruines repaired, Religion setled, that the Lord would be reconciled to the Nation, and Prince and people one unto another, and doe continue to hold up our hands and lift up our hearts to the throne of Grace, for these things summer after summer, and yeare after yeare, these our sutes have not been (as the prayers of Gods people commonly are) as the bow of *Ionathan* which turned not backe, and the sword of *Saul* that returned not empty. We have not seen these our prayers returne as the Dove did into the Arke with an Olive branch of a gracious answer in these things. I grant (which to deny or not to acknowledge unto the glory of God, were sinfull ingratitude,) they have had many gracious answers and grants of such things as we could not have been without, to have preserved us from desolation and ruine. But in the things before named they have not yet been answered. It hath been with us in what we have obtained, as with Israel in the wilderneſſe, in the blackest night we have had a pillar of fire, and in the brightest day a pillar of a cloud: Piety and prosperity, and Religion, and Peace are not yet met to make us happy; now why is it thus? and what is the reason? where is the obstruction? is not God

Psal. 71. 20. and 44. 19.

Jer. 8. 15.

Ver. 20.

2. Sam. 1. 22.

God as able as ever? his hand as long as ever? surely it is, but
2 Sam. 21. 1. consider the Doctrine, and it will be as the Oracle in the three yeares famine, yeare by yeare, as it certified *David*, there was cause of that famine; so this Doctrine will assure us, there is a cause of this continuance of anger and smiting; and it is as 2 *Chron.* 20 33. *as yet the people had not prepared their hearts unto the God of their fathers*: so that the high places were not taken away, they did not convert and returne, they would not reforme their wayes, as in the Text, *they turne not to him that smiteth them, neither doe they seeke the Lord of Hosts*; it is not because God is not the God that heareth prayers, or that he cannot save, or not afford us mercy; this is not the cause why the hand of mercy is pulled in, and the hand of his wrath is stretched out, but because people are impenitent, and turne not; this, this is the true cause of all our misery, and why we want many a mercy, we make not use of wrath and smiting; and this is that which no doubt hath made the Lord even to repent of the good he intended towards us, as you have it, *Ier.* 18. 9, 10. *At what instant I shall speake concerning a nation, and concerning a kingdome to build and to plant it; If it doe evill in my sight, that it obey not my voyce, then will I repent of the good, wherewith I said I would benefit them.* Let this then be the first Use, and let it open our eyes to see the true cause of our sorrow, and say with the Church, *Lam* 5. *The crowne is fallen from*
Lam. 5. 16, 17. *our head: Woe unto us that We have sinned.* For this our heart is faint, for these things our eyes are dim. Israel had sinned, and continued in sinne, and *England* hath sinned and doth continue in sinne under smiting; no marvell, though we pray against warre and punishment, and our miseries still continue, for although God heareth prayers, and is able to helpe, and loveth to be sought and sued unto, yet he seemeth to hold the Prayers of his best Servants unseasonable, till sinne be removed, *Josh.* 7. 10. *Get thee up, wherefore lyest thou thus upon thy face? Israel hath sinned*, &c.

Use 2. Secondly, this Doctrine will serve for ground of Conviction, and to make good and drive home a former Use of the second Doctrine, in which we noted, that upon due examination it would be found that *England* was guilty of that heinous crime charged on Israel, which was impenitency, and obstinacy under smiting, they did not turne, this was an heavy charge and no easie and ordinary chiding of Israel, when it was said of them, that

they

they were ſo obſtinate as words, rods, nor ſwords would worke upon them; for what can be ſpoken or thought more grievous, it is a great offence and ſinne if men obey not ſo ſoone as they heare a duty propounded, but more grievous if reproofes and chidings will not affect them, but *graviſſimum adverſus plagas ipſas durescere, vel potiùs calcitrare*, moſt grievous to waxe harder when they are ſmitten, or rather as it were to ſpurne againſt them, and by that means further to incenſe the anger, and increaſe the indignation of the Judge, as *Calvin* obſerveth on the Text, now the continuance of the anger of God and ſtretching forth his hand ſtill, did evince the obſtinacy and impenitency of Iſrael there, and doth in like manner prove any other people in Covenant with him; if having been ſmitten, the anger of God continue and his ſmiting hand be ſtretched forth ſtill, that they turne not but are impenitent; for as God his ſmiting a people is a proofe of their ſinning, ſo his continuing to ſmite is a proofe of their continuance in or not turning from their ſinne; puniſhment followes ſinne as the ſhadow followes the body, and as the plaiſter the ſore; take away the body and the ſhadow doth ceaſe; when the ſore is healed the plaiſter is no longer uſed: ſo when the ſin is left, and the land turned to him that ſmiteth them, the rod is laid aſide, the hand is drawne in, and no longer ſtretched out to ſtrike: when God continueth the puniſhment and ſhewes himſelf angry ſtill, it proveth Iſrael, *England*, or any other people ſmitten for their ſinne, that they might returne and ſeek the Lord of Hoſts, not to have returned and ſought him: ſo that here againe *England* and Iſrael are ſo like as *England* is the worſe; for Iſrael a people very neere and deare to God, ſo abuſed the bounty of God, as he became angry with them and ſmote them with the ſword of an enemy, yea, raiſed up civill warre among them, *Iſai.* 7. 9 21. juſt ſo is it with *England*, only with this difference, *England* hath had more abundance of Grace in the Goſpell, which hath brought forth more abundance of ſinne in their abuſe of it.

Secondly, Iſrael being ſmitten did not turne and ſeek the Lord; juſt ſo is it with *England* at this day being ſmitten, it doth not returne.

Thirdly, Iſrael is charged with obſtinacy and impenitencie as an heinous crime and provoking ſinne, they refuſed to returne,

yea,are ſo farre from it as they did not ſeeke the Lord of Hoſts, and oh that this might be juſtly denyed of *England*; but it is true (as we noted before) our people ſeeme to have hardened their faces as a rock, and they refuſe to returne, *Ier.* 5. 3. and although God ſet Watchmen over *England*,ſaying, *Hearken to the ſound of the trumpet: yet they ſaid, We will not hearken.* Jer.6.17.

Fourthly and finally, againſt Iſrael thus ſmitten the Lord did continue his anger,&c. and juſt thus is it with *England*, the anger of the Lord is not turned, but his hand ſtretched out ſtill, for of us (as of them) it may be ſaid, the people turne not,&c. Thus *England* is not ſo like Iſrael in name,nothing neere, as in ſtate of ſinne and miſery.

Obiect. But ſome may ſay, for all this it is better with *England* then with Iſrael; for we doe ſeeke the Lord of Hoſts daily, and humble our ſoules before him in our monethly faſts,confeſſe our ſinnes, and ſeek mercy at his hands.

Anſw. I anſwer,I ſhould be glad to be miſtaken, but (as *Ieremiah* ſpeakes of himſelfe) ſo may the Miniſters of God ſay of the generality of our people with griefe, we hearkened and heard, *but they ſpake not aright: no man repented him of his wickedneſſe, ſaying, What have I done? every one turned to his courſe,as the horſe rusheth into the battell:* and who but he that is wilfully blind doth not ſee the ſinnes which uſually ſhew themſelves openly, as pride,drunkenneſſe,not only in men,but in women alſo,an odious thing that makes them (as the Son of *Syrach* notes) that they cover not their own ſhame; Scripture good enough (although *Apocrypha*) for ſuch a purpoſe; oaths and blaſphemies as common and fearefull as ever before our ſmiting; the like may be ſaid of other ſinnes. Jer.8.6.

Iſai.3.9. Secondly,but admit it were not ſo, that our people did not declare their ſinne as Sodome, but hide it rather: What ſhall we ſay unto the heavy hand of God upon us? and of his anger which is towards us ſtill? If his ſmiting had its end, he would make an end of ſmiting; for nationall turning would turne away nationall wrath from the nation: and although ſinne be a high wall of ſeparation, yet repentance would breake it downe. *Ier.* 18. 9. if the nation did truly repent, the Lord would repent of the evill: if *England* did turne, God would turne his judgements into mercie,but while he goeth on in anger and puniſhment, it proveth that

that we goe on in ſinne: when a wiſe and tender-hearted Chirurgion continueth his corroſives, yea, doth ſtill launce, cauterize, and take off now an arme, and then a legge, you may be ſure the child, or patient is yet in an ill caſe; if you ſhould ſee a loving father lay on his ſonne, and bruiſe, yea breake the very bones of his owne child, you could not but thinke there is ſome great fault committed; if that ſhould not alwayes hold, yet this is certain, our heavenly Father hath no paſſion to tranſport him, nor doth he afflict willingly, man doth ſuffer for his ſinne: ſuch an effect as puniſhment on a nation doth infallibly conclude ſuch a cauſe as ſinne: and the Lord doth manifeſtly reveale his wrath from Heaven againſt our ſinnes, for he hath drawne two ſwords at once againſt the nation; and whereas of the two, that of warre is the worſt, yea the heavieſt of God his ſore puniſhments, Civill warre is of all warres the worſt; In which (as the Latine Orator ſaid) *in bellis civilibus omnia ſunt miſera, ſed nihil miſerius, quàm ipſa victoria*; for as it is ſaid of K. *Ed.* the ſecond *Tunc verè victus quando tot vicit milites prudentes.* In theſe warres although every thing be unhappy, yet nothing more miſerable then victory it ſelfe, becauſe by victory ſuch a body doth overcome it ſelfe: Theſe heavy judgements bring with them a ſad report of wrath, as he that writes of ſtrange Graſhoppers that did depopulate *England*, which had written upon the one wing in black letters *ira*, and upon the other *Dei*: how truly he reports that, I ſtand not to avouch; but theſe judgements have *ira Dei*, wrath, and wrath of God, as it were written upon their wings, and ſuch wrath as will depopulate and ruine the land, if the wrath be not appeaſed and theſe judgements removed; for theſe diviſions are fatall to this Iland, and will be its infallible ruine. *England* being as a great and ſtrong body that will not dye, unleſſe it kill it ſelfe; our Lord himſelfe hath ſaid, *A Kingdome divided againſt it ſelfe cannot ſtand:* and as the land was darkned when *Ephraim* was againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim*, *Iſai.* 7.9,10. ſo is our land under this kind of ſmiting, in which the Lord doth chaſtiſe us with Scorpions and not with whips, with deſtroying ſwords and not with chaſtiſing rods.

Thirdly, but (for further conviction, and neerer Application of this Uſe) it is granted that we doe keepe dayes of Humiliation, and we ſeek the Lord, &c. And admit Iſrael did not ſo much,

although

although there were (no doubt) among them that did, unto whom (as the most Expositors thinke) the former cordials were sent, howsoever this is not enough to take off this charge; for under such smiting as is now upon us hypocriticall Israel might seek unto the Lord for helpe, as *Psal.* 78. 34. where it is said of them, That *When he slew them, then they sought him: and they returned, and enquired early after God. And they remembred that God was their rock: and the high God their Redeemer. Nevertheless they did flatter him with their mouth: and they lied unto him with their tongues. For their heart was not right with him: neither were they stedfast in his Covenant.* There is much deceit in such constrained turning and seeking God. The faithfull Ministers of God, who have occasion to visit many on their sick beds, and when the hand of God is heavie upon them, find by sad experience how men will at such times flatter with their lips, when their heart is not right; they will sigh, groane, and sometime weep abundantly in the confession of their sins, and promise amendment, if God will please to spare them; but hardly one of ten (I had almost said of twenty, it may be, an hundreth) that remaineth stedfast in those resolutions, if they doe recover: For this turning and seeking God was not free, but rather forced by the whip and smart: and as *Chrys.* observed long since, ὁ ἐκ τῆς ἀνάγκης γινόμενος ἀγαθὸς οὐκ ἔστιν ἀγαθὸς, ἀλλὰ τῆς ἀναγκης ἀπαλλαγεὶς πάλιν πονηρὸς γίνεται. He that is made good by constraint, by necessity, he is never good; (as you shall see) for being loosed from that constraint, he doth returne againe unto his own disposition: and the reason is manifest, his affection is not changed, only his action constrainedly intermitted. But the bulk and body of the people of this land come farre short of this, and seeme rather to come home to Israel, who did not so much as seeke the Lord of Hosts, &c. they observe not these dayes of Humiliation unto this end: at least, this is certain, they turne not to him that smiteth them; and the better to cleare this, I pray note the manner of speaking here, it is said they returned not לא עד *usq; ad* (as one observeth on the Text) they did not returne unto him. *i. e.* they did not repent, and although they seemed to turne from their trade and wicked way, yet *usq; ad Deum non redierunt, i. e.* they did not turne truely, seriously, fully, constantly and closly, or wholly and altogether, they came not fully home, but did, as it were, stand still in the way, and were but

Ver. 35.
Ver. 36.
Ver. 37.
Chrys. in Matt. 6. 17.
Vrsin.

but hypocrites feigning repentance, but perſevering in their impiety, as they *Pſal.* 78.36. and *Iſa.* Cap. 29.13. men may bring ſhadowes of turning, ceremonies of repentance: and thinke with them to flatter away the rod from their backs; and continue ſtill as ſinfull as ever. Men may, and oft times doe turne, *yet not to him that ſmiteth them.* As for inſtance.

First, Some turne, but do not returne (as *Auguſt* hath noted) a man is ſaid to be turned, who grieveth for the offence, or crime; but he is returned, who doth bewaile the vanity of his mind. he is turned from ſin, who will part with it, he is returned, who is wholly and altogether turned: who doth not only, not feare puniſhment, but doth diligently make haſt to obſerve the goodneſſe of God. Men may ſeeme to turne from all their ſinnes, and yet not turne ſo farre as unto the Lord.

Verſum quidem puto, qui dolet de crimine, converſum, qui dolet de animi vanitate. Vertitur qui jam vult demittere peccatum, convertitur qui jam totus & omnino vertitur, qui jam non tantum pœnas non timere, ſed ad bonum domini contendere ſuſtinet. De vera & falſa pœnitent.

Secondly, Some turne not unto the Lord, nor yet from all their ſinnes, they ſtill keepe ſome Delilah, as *Herod*; they may as *Saul* ſlay the leane and keepe the fatt, at leaſt, keepe *Agag* alive, ſome ſpeciall ſinne. *Now theſe turne not to him that ſmiteth,* for Converſion muſt be from all ſinne.

Thirdly, Some come ſhort of both the former; *for they turne not to him that ſmiteth,* although it cannot be denied but that ſuch an one doth turne, yet it is either from God, to ſinne: or from one ſinne unto another. And theſe in their practiſe contradict what duty calleth for in returning, and truly, (as hath bin obſerved) wee have many examples of ſuch turnings, our times are turning times, hardly any in which there hath bin more turning then now, for men are like weathercocks, turning about with every winde of Doctrine: ſome turne Papiſts, ſome Arminians, ſome turne Socinians, ſome Anabaptiſts, ſome Antinomians, ſome looſe Libertines, ſome Epicures, ſome Malignants, and ſome as the dog to his vomit, and ſow to the wallowing in the mire. Some who ſeemed to have left *Egypt* and forſaken *Babilon* (as many did with *Iſrael*) and to have led the way in a glorious profeſſion, yet have looked back, and with *Demas* imbraced this preſent world.

Fourthly, You may go farther and find men yet worſe, and farther off from turning, for there is a generation of men that in practiſe and open profeſſion, in converſation and reſolution that neither ſay nor doe, returne not to God, but reſolve as they

Ier. 44. 15, 16. *they will not doe what the Lord calleth for, but whatsoever thing goeth out of their owne mouth, &c.* they in the very height of rebellion take up armes of hostile oppositon against that unto which this smiting doth summon them, and how fearefull the condition of such incorrigible rebels, is, you may heare from many Scriptures, such as *Prov.* 29. 1. 1 *Sam.* 2. 25.

Fifthly and finally, there is yet an higher degree of aversion from this duty in another ranke of men, who are so farre from returning themselves, as they labour by all meanes of evill counsel, corrupt example and encouragement, to abbet others in their sinfull course, and to with-hold such as they perceive to be bent or inclinable to returne; men so vile as they make it their worke to draw as many as they may from this duty: there are and not a few such masters, parents, neighbours, kindred, acquaintance, and pretended friends among us, I would there were none, or but a very few such of our owne tribe, Ministers guilty of an offence, so heinous in any, and most odious in them; unto such I should commend the consideration of that of the Prophet *Ieremiah*, *I have seen also in the Prophets of Ierusalem an horrible thing, they commit adultery, and walke in lyes: they strengthen also the hands of evill doers, that none doth returne from his wickednesse*, &c. If you shall consider how many there are that will be found faulty, and guilty in the premisses, it will be more then manifest, that whatsoever may be done by a small remnant, the body of our people turne not unto him that smiteth them, nor doe they seeke the Lord of Hosts.

Jer. 23. 14.

And so much for the Use of Information, and Conviction; in which I have been the more large, to make way unto the practicall Uses of this Doctrine.

Use 3. The third Use of the Point is Humiliation, unto which we shall adde another of Exhortation, and so conclude. This Doctrine considered with the former Uses may be just ground of Humiliation and mourning, a duty suitable to the day and agreeable to the times in which we live. The day is a day of mourning and fasting, the times we are cast upon are sinfull, sad, and sorrowfull times, such as may make us mourne with a great and very sore lamentation; and with the Prophet, to eat ashes like bread, and mingle our drinke with weeping: yea, teares may be our meat

Psal. 102.

day

day and night, for Joy ſeemeth to be cleane withered from the ſonnes of men: if the Cauſes we have to mourne were well obſerved and conſidered, they might make us bluſh and bleed, cauſing, if it were poſſible, rivers of teares to trickle downe our eyes. The Cauſes are many, I ſhall preſent you with ſome few, yet ſuch as if we have either the grace of Chriſtians, or the nature of men, will move us to mourning: who can thinke upon the deſolation of *Germany*, without lamentation? or if we could not ſee ſo farre, caſt an eye upon *Ireland* neerer hand, and ſee it wallowing in its own bloud, and bleeding it ſelfe to death, unleſſe helpe come from Heaven to prevent it. What child can ſee his father ſmiting and breaking the bones of his brethren, and not weep? But if the deſolations of *Germany* and miſeries of *Ireland* will not affect us, let us at the leaſt behold our own calamity with teares, *England* is ſmitten with ſuch a ſtroke as may move all to mourne over her that beare any true love unto her, ſhe is under one of God his ſore judgements mentioned *Ezek.* 14.21. yea, the very ſoreſt of thoſe ſore judgements, the ſword in the hand of men, an heavier judgement then in the hand of a deſtroying angel; and as warre is worſe then peſtilence, ſo civill warre the worſt warre of all other, in which with every ſtroke the Kingdome doth hurt and endeavour to deſtroy it ſelfe, which is a ſad ſpectacle for ſtrangers to behold; if any of us at any time ſee a poore man in an Epilepſie or fit of the falling ſickneſſe, lye beating himſelfe againſt the ground, biting his owne tongue, and beſtowing all his ſtrength to raiſe himſelfe up, that he might with greater violence caſt himſelfe downe againe, to the wounding and breaking of himſelfe, beating the breath out of his body, as it may fall out: Such a man may not onely bruiſe his fleſh, or breake his bones, but deſtroy himſelfe: could we in this caſe doe leſſe then lament this mans condition, although a meer ſtranger? or if we ſhould ſee any man ſo bereaved of ſence, or deſperately bent by delyrancy, or any other cauſe, as he ſhould wound, ſtabbe, and by all meanes endeavour to deſtroy himſelfe, one hand wounding the other, or both of them ſtabbing him in his own bowels, and at laſt (if not hindered) in the head, or very heart: who unleſſe without all bowels, but muſt needs be affected much with the condition of ſuch a man; our Kingdome is at this time in the condition of a man in an Epilepſie, and doth beate, bruiſe,

Pſal. 42. 3. Joel 1. 12.

Ezek. 14. 21.

and by all the ſtrength it hath endeavour to undoe and deſtroy it ſelfe; it is ſo delyrant by the juſt judgement of God, as it doth ſtudie its owne ruine, one hand wounding the other, and both ſtabbing it in the bowels, and at the very heart, unleſſe the Lord ſhall graciouſly prevent it. Now if there be cauſe of ſorrow to ſee one man, and a ſtranger in ſuch a condition: with what mourning ſhould we looke on ſuch a flouriſhing Kingdome in ſuch a condition? who can thinke of ſo many men looſing their lives, and not knowing what becommeth of their immortall ſoules (many of them as it is to be feared being unfit to dye) but muſt needes mourne? Yet this is not all the cauſe of Humiliation and mourning, if we looke up higher from earth to Heaven, from men to God, we ſhall ſee further and greater cauſe of mourning, and that is, that Heaven lowreth upon us, and the God of Heaven is angry with us, *his anger is not turned away, but his hand is ſtretched out ſtill:* yea, by looking into the cauſe of this continued anger in a God ſo full of pittie, which is the grievous ſinnes of the land, it hath grievouſly ſinned, otherwiſe he that hath ſo abounded in goodneſſe towards it, had never ſent ſo ſore a puniſhment upon it. God hath ſhewed his love towards *England* in former time more then towards any Nation, puting it as it were in his boſome, and yet he is now wrath with it, and his hand ſtretched forth ſtill to ſtrike, as if he meant to deſtroy it, and all for the tranſgreſſions of it, *Doe ye thus requite the Lord, O fooliſh people, and unwiſe? Is not he thy Father that hath bought thee? Hath he not made thee, and eſtabliſhed thee?*

Ezek. 14.

Deut. 32. 6.

Neither are theſe all the cauſes we have of Humiliation and mourning; there is this alſo, That after our provocation of God, and under his diſpleaſure and theſe deſtroying ſtrokes, the people turne not to him that ſmiteth, &c. that which the Prophet here complaineth of, although the Lord have thus ſmitten us, and doth continue to declare himſelfe greatly diſpleaſed with us; yet we continue in ſinne, and provoke him to provide heavier ſtrokes for us: the day of battell and time of affliction is the fornace that ſheweth what mettall we are, whether gold or droſſe, and being droſſe we may feare to be utterly forſaken, *Jer. 6.*

Finally, there is yet another cauſe, and in ſome reſpect greater then the former, and this is a cauſe why we ſhould mourne, becauſe the Kingdome doth not mourne, we have cauſe of deepe

Humiliation

Humiliation, for that the Humiliations of the Kingdome are ſo ſlight and ſhallow in the very dayes deſtinated to humiliation and mourning; when we faſt, it is rarely ſeene or heard that we either weepe, or ſigh, if we mourne, it is with dry eyes, and it is to be feared with hard hearts, and herein our times ſeeme more hard then any. Iſrael and this people of the Jewes had many grievous ſinnes (as you have heard) in which we are as bad as they; but in this we ſeeme to be much worſe, if you looke throughout the Scripture, and in all ages of that Church, you ſhall perceive them to be of a ſofter temper; when the Lord ſent an angel to tell them that he would not drive out the inhabitants out of the land, *Iudges* 2.4. *the people* hearing this *lift up their voyce and wept:* when the Miniſters of God told our people ſome yeares paſt of this Judgement we now ſuffer, ſome of our people have been ready to laugh, and very many of them heard it as a fable, or that which needed not be feared, or at all regarded. They when they heard of Judgement comming on the land, or being in danger could mourne, as 2 *Sam.* 15. 23. *David* and his men being in danger, the ſtory ſaith that all the country wept with a loud voyce, and *Ioſiah* hearing what was threatned, namely that they ſhould become a deſolation, &c. his heart was tender, & he humbled himſelf before the Lord & wept, 2 *Kin.* 22.19. We, when we ſee theſe judgements that make way for deſolation on others, and our ſelves, yet we ſhed no teares. When the plague broke in upon the Congregation, *Numb.* 25.6. it is ſaid the people were weeping, but now both peſtilence and ſword are on the land, and rage in all quarters of it, yet where be the teares of the Congregation. *Eſau* could weepe for the loſſe of the birth-right, but in our times men mourne not for the loſſe of birth-right, or bleſſing, no not for the provocation of wrath and judgement; yea, ſuch among us as can take on for ſome outward loſſe or hurt, and weepe at the unkindneſſe of a friend, yet ſhedde no teares in all theſe miſeries. That exhortation of Saint *James* is very ſeaſonable, *Be afflicted, and mourne, and weep, let your laughter be turned to mourning, and your joy to heavineſſe:* in the fifth Chapt. of that Epiſtle, he exhorts rich men to weepe and howle for the miſeries that ſhall come upon them; miſeries are come upon us, and we are come to humble our ſelves and mourne before the Lord for them, and our ſinnes the cauſes of theſe calamities

James 4.9.

Chap 5.1.

mities. It is reported of the Jewes, not on their dayes of mourning, but of greateſt rejoycing, in their marriage feaſts, that they breake a glaſſe with wine in remembrance of *Ieruſalem*, and ſay, when they throw it downe, thus was *Ieruſalem* broken, and then what they ſpill in wine they fill with teares; if they in the times of their feaſting weep in remembrance of *Ieruſalem* deſtroyed ſo long before, what ſhould we doe, in the dayes of our ſolemne faſts for *England* now a breaking? and ready to be ruined with ſmiting? eſpecially ſeeing we ſtand here before the Lord to mourn for our ſins, and the ſins of the land, which are the cauſe of theſe our ſtripes? and truly if they when they heard that God would not drive out the inhabitants of the land, but leave them as thornes in their ſides, did lift up their voice and
Judg. 2. 3, 5. wept, ſo as the place was thought worthy to be named *Bochim* weepers: now that God is about to deſtroy and drive out the inhabitants of the land, ſhould not we ſo weepe, as the place of our teares may be made a *Bochim*? ſure I am, wee may weepe much, cry long and loud before the cry of our prayers ſhould out-cry our crying ſinnes. And as this duty belongeth to us all in generall, ſo eſpecially unto ſuch as are over the reſt, whether of
Joel 1. 14. & Chap. 2. 16, 17. *Iudah*, or *Levi*, the Rulers and teachers of the people, who at ſuch times as theſe are, ought to be chiefe in this duty, and are to mourne, not only for their owne ſinnes, but (as it were) to beare the iniquity of the kingdome, which no doubt would be very acceptable in them, and in time give them occaſion with *David* to ſay, *I thanke thee ô Lord that thou haſt heard the voice of my weeping*. And for the Miniſters above all others, they ſeeing how hardly the people are brought either to turne from, or mourne for their ſinnes, after theſe warnings and ſmitings, have
Jer. 13. 17. reaſon to reſolve with *Jeremiah*, *If ye will not heare it, my ſoule ſhall weepe in ſecret places for your pride, &c.* Could they with the
Jer. 9. 1. ſame Prophet weep day and night for the ſin & ſlain of his people (and as the Prophet *Ezekiel* is commanded to ſigh bitterly, and unto the breaking of his loynes) it could not be altogether without cauſe, conſidering the ſinfull, and ſad and miſerable condition of the kingdomes, and yet alas the people are as farre from mourning *as they are from returning to him that ſmote them*. It is true of many among us which *Elihu* obſerveth, *If they obey not they*
Job 36. 11, 12. *ſhall periſh by the ſword, and they ſhall dye without knowledge. Yet*

the

the Hypocrites in heart heape up wrath, they cry not when he bindeth them. Such as doe ſometimes make faire ſhewes, being ſtill inwardly impure and corrupt, do not humble themſelves under the correcting hand of God nor repenting of their ſinne, do increaſe and incenſe the wrath of God more againſt them, ſo farre are they from being bettered by affliction, as by their obſtinacy they do yet more provoke the anger of God againſt them. They cry not to God ſo as they might obtaine pardon, grace and help, but content themſelves with ſome formalities and outward ſhewes. *Auſtin* maketh mention of a ſort of fooliſh women, which did uſe to dreſſe themſelves fine, and went to the *Capitol* and ſate there all day long, and thought *Iupiter* was in love with them; (there are many among us that I feare) come hardly ſo farre as unto the dreſſe and outward formality of this duty, in the dayes of our humiliation, and yet thinke God is well pleaſed with their ſervice, who yet keepe themſelves cloſe unto their ſinnes.

In the laſt place, *if the anger of the Lord be not turned away &c. becauſe the people turne not to him that ſmiteth them*; It will ſerve for Exhortation and Direction, let this move us (as ever we deſire the wrath of an angry God ſhould be appeaſed, the bloody ſtrokes of the deſtroying ſword ſhould be ſtayed, and the deadly wounds of a bleeding Kingdome ſhould be cured,) *to turne to him that ſmiteth us, and ſet our ſelves to ſeeke the Lord of Hoſtes.* This is the reſult of all, and the principall uſe of Text and Doctrine; impenitency under wrath and ſmiting cauſeth their continuance, that they may ceaſe, let us ceaſe to ſinne and to goe on in ſinne; the Phiſition that he may recover his patient of a dangerous diſtemper, doth firſt find out and then indeavour to remove the cauſe, which is the direct way (according to the rule of his art) unto the recovery of his patient. Our ſtate is in a ſicke and dangerous, and deadly diſtemper, and this Doctrine ſheweth the cauſes; all that wiſh well unto it, that deſire to doe any thing for the recovery of it, muſt ſhew themſelves Phiſitions of value, by removing the cauſes, and ſo procuring the health and happineſſe of it. You underſtand why the anger of God is *not turned away, why his hand is ſtretched out ſtill.* Oh therefore that we might all remove the cauſe, to the utmoſt of our ability, that if it be poſſible, the effect may ceaſe. This is the way, that

Uſe.

God:

Zech. 1. 2,3,4. God himſelfe doth preſcribe in many places. I will name but one, and it is that in the Prophet *Zechariah*; *The Lord hath bin ſore diſpleaſed with your fathers. Therefore ſay unto them, thus ſaith the Lord of Hoſtes, turne ye unto me ſaith the Lord of Hoſtes, And I will turne unto you, ſaith the Lord of Hoſtes. Be ye not as your fathers, unto whome the former Prophets cryed ſaying; thus ſaith, the Lord of Hoſtes, turne ye now from your evill wayes, and from your evill doings: but they did not heare, nor hearken unto me ſaith the Lord.*

Now becauſe this is a duty of great importance, and that wherein the aimes of all that are well affected to church & ſtate, muſt meete, and that whereunto their indeavours ſhould tend, I ſhall propoſe a few conſiderations to preſſe this Uſe, generally upon all, and then more particularly recommend it unto ſome whom it doth more ſpecially concerne. I have not time to inlarge my ſelfe, and to urge both the branches of the Uſe, the chiefe is *turning to him that ſmiteth*, the other is included in it.

There are a multitude of motives which might be brought to preſſe the duty upon our people, and to move our nation and us all to turne. I name onely theſe.

Firſt the authority and power of him, unto whom you are exhorted to turne, or of him by whom you are ſummoned, *and that is the Lord of Hoſtes*: you are called upon to repent and convert, not by man, but by God: not ſuch a God as you can either ſhun or reſiſt; *for he is the Lord of Hoſtes*, ſtiled the Lord of Hoſtes in the Text, and in that place of *Zachariah*, which was mentioned before, he is thrice in one verſe, called *the Lord of Hoſtes*: which fearefull title might ſtrike terrour into ſuch as ſhould be found guilty of diſobedience in this duty, and ſtill refuſe to returne.

Secondly, There is a great deale of equity in this duty, for by ſinne we have turned from him, which is the cauſe of his anger, Iſa. 31. 6. and all our miſery, it is therefore moſt equall that we returne unto him, as our Prophet doth urge this duty, in theſe words, turne ye unto him from whom the children of *Iſrael* have deeply revolted, and the equity of this duty, and the iniquity of them that yeeld not unto it, is ſet forth by the Lord himſelfe in Jer. 8. 4. *Jeremiah, Moreover, thou ſhalt ſay unto them, thus ſaith the Lord, ſhall they fall, and not ariſe? ſhall he turne away, and not returne?* intimating

intimating how unreaſonable and inequitable it is for men to fall by ſinne, and when they have ſo done to refuſe to riſe and returne by repentance againe unto him from whom they fell.

Thirdly, Another motive is drawne from the *terminus à quo, & ad quem*, from what and unto whom we are to turne, which will further open and urge the former motive. This converſion is in a word, *from darkeneſſe to light, from ſinne to grace, from evill to good, from ſathan unto God.* It is from the way of ſinne, which is evill, unto the way of righteouſneſſe, which is good, from that path which is foule to that which is cleane, from a courſe which is full of feare, and danger, and loſſe unto that which is comfortable, ſafe, and exceeding advantagious to all that walke in it, as you may ſee *Pro.* 4. 11, 18. *and Cap.* 3. 17, 22. *and* 11. 3. *Pſal.* 117. 1. Acts 16. 18.

So that as *Bern.* hath it; *Dico omnes Deum ignorare qui noluns ad eum converti.* I ſay all ſuch are ignorant of God, that will not turne unto him; they do not know him to be that chiefe good by whom they may be made happy, and therefore they doe turne aſide unto vaine things, that cannot profit.

Fourthly, An other Motive may be the hope we have of turning away the ſtroakes from the Land, and of anger from our ſelves, and that God will be reconciled unto us; and we turning to him by repentance, he will turne to us in mercy, pardon and grace, that which you have ſet forth in many places, and that before quoted *Zech.* 1. 3. *Turne ye unto me, ſaith the Lord of Hoſtes, and I will turne unto you, ſaith the Lord of Hoſtes.* This is ſure, that the ſoule which doth truly turne, ſhall find God reconciled to him. Never did any make uſe of this counſell and periſh, and the Lord will repent him of the evill, *If men will hearken and turne, every man from his evill way. Ier.* 26. 3. *Jonah* 3. *ult.*

Fifthly, For our farther incouragement, the experience we have had of the mercy of God well conſidered, might be a very ſtrong Motive to this duty. *For as it was ſaid of Iſrael, that they were a people neere unto him*; ſo may it be ſaid of us, that we have bin a people neere unto him, and he hath ſhewed himſelfe nigh to us in all that we call upon him for, *Deut.* 4. 7. Pſal. 148. 14.

Sixthly, In the laſt place there is a Motive drawne from the neceſſity of our repentance, and converſion unto God. This

Motive lyeth in the Text and Context, *the anger of God is continued, his hand is ſtill ſtretched forth*; yea, the Lord will ſtrike yet heavier ſtroakes, and as it followeth in the next verſe unto the Text; *Therefore the Lord will cut off from Iſrael, head and taile, branch and ruſh, in one day.* Seeing they will not returne, he will ſuddenly deſtroy them, the mighty and the meane, the honourable and the baſe, ruine and deſtruction ſhall ſeaſe upon them, if the people turne not; the anger of God ſhall not turne away, no his wrath will be further increaſed, his ſtroakes will be heavier then they have bin; and that black and bloody cloud which hangeth over our heads, will breake and fall upon us, if we remaine impenitent. In vaine ſhall we promiſe our ſelves peace, and looke for mercy, if we caſt off the care of our duty, although we ſeeke the Lord of Hoſtes. Faſt, Pray and thinke nothing too much, that we hazard and lay out and beſtow, if we turne not, it will doe nothing for our ſecurity from utter ruine. That which is noted of *Cæſar*, when one that was up in armes againſt him, yet ſent him a crowne, at the very ſame time, but *Cæſar* ſent back his Crowne, with this meſſage; Let him returne firſt unto his obedience, and then the Crowne might be accepted. If we uſe other meanes, any meanes to obtaine favour with God, and keepe our ſelves ſtill to our ſinnes; and ſo continue in rebellion, and refuſe to doe his commands, had we Crownes to dedicate to his honour, all were but vaine, unleſſe we returne firſt to our obedience. Let us therefore conſider the authority of God; who requires we ſhould return unto him: the equity of this duty, the good that may be expected in the way of mercy, if theſe will not prevaile with us, yet let the conſideration of the anger of the Lord of Hoſtes: the ſword in his hand which is ſtretched forth to ſtrike with ſtroakes of death, and ruine. Let this make us to reſolve even all of us to return *and ſeek the Lord of Hoſtes*. God judgeth the righteous, and is angry with the wicked every day. If he turne not he will whet his ſword: he hath bent his bow and made it ready; he hath alſo prepared for himſelf the Inſtruments of death, &c. as the Pſalmiſt hath it, *Pſal* 7. 12, 13. So that (as *Auſtin* obſerveth) *quia illi nolunt converti in melius, Deum convertunt in pejus*, in as much as they will not turne better, they turne God upon that which is worſe; for *Levit.* 26. 18. *If you will not yet for all this hearken;*

then

then will I punish you seven times more for your sinnes. To conclude, consider that patheticall passage of the Prophet, *Ezek.* 33.11. *As I live, saith the Lord I have no pleasure in the death of the Wicked, but that the Wicked turne from his way, and live: Turne ye, turne ye, for why will ye dye, O house of Israel?*

Now before I leave this branch of the Use, it will be necessary to adde a few things for direction unto this duty, to helpe them that are willing to put it in practise, but ignorant. I shall therefore briefly note unto you, how we must turne to him that smiteth in these foure ensuing particulars.

First, sincerely, not formally and alone in the outward man; which let it make never so great a shew, yet it commeth to nothing, therefore *Ioel* 2.12,13. it must be even unto God with all the heart, &c. *Corporis Conversio si sola fuerit, nulla erit.*

Secondly, entirely, we must turne from sin, not some, but all; not from sin alone, but unto God: and truth must aspire unto Perfection.

Thirdly, we must turne speedily; God calling for a duty he lookes that we should set about it presently; and now that the destroying sword is in his hand, every man may perceive that delayes are dangerous: *Archimedes* drew lines so long in the dust till his City was taken, and the souldiers brake in upon him and slew him. Many that have thoughts of repentance and returning to God loose their pretious soules by their sinfull delayes.

Fourthly, I may adde to the former in the last place, turning sincerely, entirely, and speedily; we may returne hopefully, not doubting of mercy which is promised in Christ to all that truly turne to God at what time soever it is, see that *Deut.* 4.29,30. Lam.3.40. Psal.119.59.

And to helpe your selves in such a purpose of turning, let a right course be taken: for this end every man must search and try his wayes, and so turne; when a man hath seen how he hath turned from God to sinne, he must the contrary way returne from sinne to God; thus *David* thought on his wayes, and turned his feet unto Gods testimonies; as we goe from God by pride, disobedience, following after things which are seene, and tasting the forbidden fruit, &c. so we must turne to him weeping, obeying, contemning things visible, and bridling the desire of the flesh, &c. which is to returne the contrary way to that in which we *A regione nostra superbiendo, inobediendo, visibilia sequendo, cibum vetitum gustando discessimus: sed aliam necesse est flendo, visibilia contemnendo ac appetitum carnis refrenando redeamus.*

have gone in the course of sin: because we departed with joy, we must return with lamentation.

1. And for further helpe, attendance must be given upon the Word, which (as the Prophet *David* saith) doth convert the soul. *Psal.* 19.7.

2. A faithfull and powerfull Ministery, in which the voice of the Lord may be heard, doth work such as have fallen from God to a willingnesse again to return, as *Ier.* 3.22. *Returne ye backesliding children, and I will heale your backeslidings* (saith the voice of God in his Word) and then they answer, *Behold, We come unto thee, for thou art the Lord our God.*

3. In the third place, another help is, adjoyning our selves unto such as doe returne; and forsaking the company of those that goe still on in their trespasses. *Psal.* 119.63,79. with *ver.* 115. *David* is for their company that feare God; and that he may keep the Commandements of his God, he doth abandon the society of evill doers.

Licet interdum pro salute animæ mutatio loci congruum, ejiciatur enim cruciatus corporaliter evelli, ubi qui illecebris deservivit. Ihanor Hispal. de fam. bono cap. 6.

4. Finally, (if need be) the change of place, which sometimes is of necessity, that a man may be rid of evill company, and that he may be freed from such temptations as will still keep him in some one or other evill way.

5. Lastly, because Conversion and Repentance are the work and gift of God, unto him we must seek by Prayer and Supplication through Christ, that he would please to work that in us which he requireth of us: *Ier.* 31.18. *Ephraim* there doth thus pray to God, *Turne thou me, and I shall be turned, thou art the Lord my God.* Thus let every one under this chastisement, being as a bullock unaccustomed to the yoke, cry to God, *Turne thou me, and I shall be turned*, &c. and all of us as the Church, *Lam.* 5.21. *Turne thou us unto thee, O Lord, and we shall be turned.* And when we pray we must put forth our endeavours, and arme our selves against opposition, and improve such meanes as serve unto this end. Some doe commend unto men converting this direction, first, to take off themselves from the action of sin, and then to deal with the appetite and cogitation; howsoever they must looke for strong opposition; for vices before Conversion are, as it were, at peace with a man, but being opposed and expelled, they rise up with more strength and violence.

In via ad conversionem quisque cum Deo cum eum habent, quando autem expelluntur actiones virtute consurgunt. Ibid.

Now in the last place, this Doctrine may be applied for Exhortation.

hortation and ſpeciall direction to our Parliament Worthies, upon whom it layeth a double charge, particularly for themſelves, and generally for the whole Kingdome. If impenitencie and continuance in ſin cauſe the continuance of anger, and doth pull downe more and heavier ſtrokes upon our Nation, then it muſt be their endeavour to remove this cauſe of anger, that the anger may be diverted, and this heavy judgement removed from the Kingdome; this is the way for them to become repairers of the breach, and reſtorers of paths to dwell in; for if men will return, anger will ceaſe, and the quarrell would ſoone be at an end; but if the cauſe of wrath ſtill continue, we cannot expect that the deſtroying hand ſhould be drawne in, but that it ſhould be ſtretched out ſtill. Upon you therefore honourable and beloved this Uſe falleth with a double weight, the Doctrine requireth for the removing of the ſtrokes with which the land is ſmitten, and preventing of heavier ready to fall upon it, that you ſee that none of your owne ſinnes under ſmiting; that your not turning from them, doe not cauſe the anger of God to continue, and that (being Phyſitians of the State, ſuch as are in places of power) you endeavour by all poſſible meanes to cauſe the people to turne to him that ſmiteth them; that removing the cauſe whereſoever you finde it, this miſerable effect may ceaſe; turning your ſelves from whatſoever may be found to be a part of the cauſe, and endeavouring, as much as in you lyeth, to cauſe the whole Kingdome to turne from their ſinnes alſo, that anger may be appeaſed, and ſmiting ſtayed and ceaſe. Iſai. 58. 12.

It is not to be doubted, it hath been your deſire and care; and is your endeavour to make others to returne, you have uſed meanes to that end, and have therefore ſent Miniſters into many places, where they were wanting, to call upon men to returne; and to remove ſuch as have been idle, unfaithfull, and ſcandalous; *And yet his anger is not turned away*, &c. the people for all this doe not turn to him that ſmiteth them. I ſhould humbly preſent unto your wiſe conſiderations, whether ſomething further be not to be done to cauſe the people to returne. *Salomon*, *Prov.* 29. 19. telleth you that a ſervant will not be corrected with words. Men of a ſervile diſpoſition will not be amended by ſo eaſie meanes as bare inſtructions, be they never ſo wholſome and good: They will not

anſwer the expectation of ſuch as ſhall beſtow their paines upon them. And the Holy Ghoſt, *Iude* ver. 22, 23. ſheweth, that men muſt be variouſly dealt with according to their various diſpoſition. *And of ſome* (ſaith he) *have compaſſion, making a difference. And others ſave with feare, pulling them out of the fire.* Compaſſion is to be uſed towards ſome, and ſeverity towards others, that (if it be poſſible) they may be pulled out of the fire; men muſt be dealt with for the ſaving of their ſoules, as Chirurgions are wont to deale with their Patients for the ſaving their lives, if lenitives, and more gentle meanes will not ſerve; corroſives, cauterizings, and the like muſt be uſed. God himſelfe doth take the rod into his hand, when the Word is contemned; and if lighter ſtrokes will not ſerve, he hath heavier blowes for thoſe that be impenitent. That the people may be brought to returne, inſtructions and corrections muſt be uſed; Magiſtrate and Miniſter, the Word and Sword muſt be joyned; there are many grievous ſinnes among us, which have provoked the wrath of God againſt the Land; and from which the people ſhould turne, that his anger may be turned away, and his deſtroying hand taken off from the Nation; many that have been complained of by others, that I have no time nor intention to name, I ſhall onely repreſent ſome few, which are more common and obvious, and withall more impudent and ſcandalous, humbly intreating that ſome courſe, which ſeemeth beſt to your wiſedomes, may be uſed to ſuppreſſe them, and to cauſe the people, if it be poſſible, to turn from them: as,

Firſt, the great neglect of the duty of theſe daies of Humiliation, which many (eſpecially in the Country) do not only ſlight and diſ-regard, but abuſe & profane, ſpending the day, or a great part of it in Alehouſes and Tavernes, or about their worldly imployment, as if it were indifferent to come or not to come to the publike Aſſemblies, to ſeek or to provoke the Lord of Hoſts.

Secondly, the horrible profanation of the glorious, and dreadfull Name of God, by execrations, blaſphemies, and bloudy oaths, a ſinne that doth exceedingly abound, and under which the land doth grievouſly mourne.

Thirdly, The ſottiſh, and ſwiniſh ſinne of drunkenneſſe, by which men and women make themſelves like beaſts rather then Chriſtians,

Christians, and yet in these times of smiting it doth so abound, as hardly can men walk the streets, but to their griefe they shall see of both sexes, reele and vomit in a brutish manner without controule.

Fourthly, the hatefull sinne of pride, especially of women, against whom our Prophet hath spent a good part of a Chapter; and elegantly set forth the levitie and vanitie of the women of his time, and withall how this sinne did provoke God, and pull downe such a judgement as this land is under; for he doth threaten warre, and declare that these men should fall by the sword, and their mighty men in the warre, ver. 25. yet some among us, (as if they durst out-dare Heaven it selfe) doe come into the presence of an angry God in the dayes of Humiliation with naked brests and such vaine attire as doe openly discover that lightnesse and wantonnesse which is shamefull and unsufferable. Isai. 3. 16, 17, 18, &c.

Fifthly, there are many other sinnes, such as Sabbath-breaking, oppression, &c. of which I thought to have spoke something, if the time would have given leave; but I shall onely name one thing more, which might much further this worke, and that is, that some course may be taken for the purging of the Magistracy, that as scandalous Ministers so ill Justices and scandalous Magistrates may be removed, and those that be zealous and pious put in their places: for there will be little hope (if sinne be set up to correct vice, and they that turne from God themselves, shall stand in the places of those that should cause others to turne) that the worke of Reformation will ever goe forward, the former or other sinnes be suppressed, and the land purged of them. A faithfull Magistracy, and a painefull Ministery may doe much more together, then either of them can do apart. I beseech you, that some course may be taken, such as to your wisdomes may seeme best, to put life into Lawes and Ordinances, that they may not be suffered to sleep, and wicked men to sinne: but that they may be constrained to breake off these sinnes which doe so highly provoke God, and so much hinder our Peace. It is noted of King *Josiah*, that having made a Covenant to walk before the Lord, and to keep his Commandements, &c. he caused all that were present or were found in Jerusalem and *Benjamine* to stand to it, *i. e.* 2 Chro. 34. 31.

(as

(as ſome read and expound it) he conſtrained them by Royall Power and Authoritie &c. this is the way to remove the cauſe of our miſery, and to ſave your ſelves and the Nation, at leaſt, to diſcharge your owne duty, to performe a moſt acceptable ſervice to your God, and therefore in the words of *David* unto *Salomon* (when he had ſhewed his care and preparation for the building the houſe of the Lord, and the worke that was before him) let me make bold to exhort you to this duty, and ſue to God for ſucceſſe,

1 Chro. 22. 16. *Ariſe therefore, and be doing, and the Lord be With* you.

FINIS.

SOLOMONS CHOICE:

OR,

A Presidẽt for KINGS and PRINCES, and all that are in Authority,

Presented in a SERMON before the Honourable House of COMMONS at *Margarets Westminster*, at their publique Fast, Septemb. 25. 1644.

By *Lazarus Seaman*, Pastor of the Church of Christ at Alhallowes-Breadstreet-London. One of the Assembly of Divines.

Wisdome is better then weapons of warre, Eccles. 9. 18.
Scornfull men bring a City into a snare, but wise men turne away wrath, Prov. 29. 8.
Be wise now therefore O ye Kings, be instructed ye Judges of the Earth, Psal. 2. 10.

LONDON,
Printed by *E. G.* for *J. Rothwell*, and are to be sold at his shop at the signe of the Sun, in *Pauls* Church-yard.
1644.

TO THE HONOURABLE THE House of COMMONS in Parliament Assembled at *Westminster.*

Honourable, and Renowned Worthies,

THe *subject which I have treated on was well worthy of* your eares: *but very unseemly for* my tongue. *Yet because* WISDOME *which is* THE EXCELLENCY OF KNOWLEDG *is so* exceeding necessary *to make* poore England *once more* happy, *therefore I have endeavoured to quicken your desires and prayers for the attaining of a* full measure, *that the* want *of all other* rankes *may be supplied out of your* abundance. *We have amongst us the* worst of evils, A CIVILL

WARRE. A KINGDOME DIVIDED AGAINST IT SEEFE. *The Nations round about us might juſtly apply St.* Pauls *reproofe of the* Corinthians *unto us with a very little alteration* *. *And how can we chooſe but apply it unto our ſelves? It may be ſaid of* England *now as* * *one ſometime ſaid of* France, THAT THERE IS MORE RIGHTEOUSNESSE IN HELL, THEN IN THIS KINGDOME. *For there no righteous man is afflicted, nor any wicked man puniſhed unrighteouſly: but here good and evill men are all involved in common miſeries, and ſuffer either on the one ſide, or on the other, and too often by both. I ſpeake not this either to blame Gods righteous judgements, or your neceſſary defence of your ſelves, and endeavours to ſuppreſſe the Forces raiſed againſt you; but to repreſent the moſt miſerable condition of this diſtreſſed, and almoſt-utterly-deſtroyed* Kingdome. *As touching outward meanes to redreſſe theſe grievances, our hopes are in* your wiſdome, WHO ARE MEN THAT HAVE UNDERSTANDING OF THE TIMES, TO KNOW WHAT ISRAEL OUGHT TO DOE *. *And ſuppoſe* the Lord *ſhould be ſo* gracious *unto us, that we might have juſt occaſion* to beate our Swords into Plowſhares, and our Speares into Pruning-hookes *, *which is the unfained deſire of all the* well-affected; *there is a further taske to try* your wiſdome. *For what is it that is expected from you as choſen inſtruments under God for his ſpeciall ſervice in theſe daies? Surely no leſſe, (if I may uſe that Scripture phraſe proverbially, as ſome interpret it)* * *then* a new Heavens, and a new Earth, wherein dwelleth righteouſneſſe. *That is,* A REFORMED CHURCH, A REFORMED COMMON-WEALTH. *For the* one, *we have had the* name *a long time, (as* Sardis *had a name to live,*

Cor. 6. 15-9. Nicol. de Clemangis. de lapſu reparatione ſtiæ. cap. 10. Chro. 12. 32. ii 4. 3. on the ation.

and was dead.) And for the thing, *we had it* in part, *now we would have it* intirely, and without mixture. The other, *viz.* the Common-wealth *muſt be ſuteable to the former. It's a charge laid upon thoſe Worthies who laboured for* reformation *in the daies of* QUEENE ELIZABETH OF BLESSED MEMORY, *and after, as if they had wink'd at the corruptions of the State which were knowne and certaine, and pretended to ſingular holineſſe in the buſineſſe of* Religion *as it is ſtrictly conſidered. It ought therefore to be the leſſe offenſive if the* Watchmen *of this preſent generation do ſound their Trumpets louder than heretofore, and cry out in good earneſt for* A REALL REFORMATION, * *as among themſelves, and in things Eccleſiaſticall, ſo in* your ſelves *likewiſe, and in all affaires and buſineſſes whatſoever.* Be not deceived, God is not mocked. *It will not be taken at our hands* that our goodneſſe be like the morning dew, *or that we ſhould be like* Ephraim, a Cake halfe baked. *God requires more. He promiſes grace for more. The* Word, *and the* Rod, *in both which God ſtretches out his hand and ſays,* Behold me, behold me, *muſt teach us* to perfect holineſſe in the feare of God. *The* NOBLES OF BOHEMIA *in the preface before the confeſſion of their Faith rehearſe ſome* propheticall paſſages *of their Miniſters; and particularly, the words of* JOHN HUS, *to this effect:* *We (*ſpeaking of himſelfe, and other teachers of *that age)* as yet goe but about the ſurface of the buſineſſe, and ſee as it were through Latices, or a Cloud, not piercing to the inward parts: but a people ſhall ſucceed which ſhall dive into the bottome of the buſineſſe, and build on the ſolid foundation. Yet this muſt be done by little and little. And it ſhall be effected with great preſſure and affliction, and with exceeding difficulty. *All this is very conſonant to Scripture and experience, and there-*

* By Dr. Jackſon.

* The ſubſtance of the Covenant.

* *Corpus & ſtagma Confeſſionum*, part 2 p. 224.

therefore the more to be heeded. Reformation muſt proceed from one degree to another, TILL THE LAMBES WIFE HAVE MADE HER SELFE READY, &c.* *And untill thoſe other prophecies be accompliſhed which I ſhall but point you to peruſe, and that becauſe they concerne* both States. *Iſaiah* 1.25,26,27. *Revel.* 11.15.

* Rev. 19.7.

If the queſtion be, When ſhall theſe things be? *It muſt needs be anſwered* in part *with the words of Chriſt,* It is not for you to know the times and ſeaſons which the Father hath put in his owne power *. *And yet it muſt alſo be* added *that the time for us to endeavour it is* now, even while it is called to day.

* Acts 1.7.

For our parts who are Miniſters, *we know it, and rejoyce in it.* Chriſt muſt increaſe, we muſt decreaſe, *untill the time come,* That the Moone ſhall be confounded, and the Sunne aſhamed, when the Lord of Hoſts ſhall reigne in Mount Sion, and in Jeruſalem, and before his ancients glorioufly *.

* See Calvin on Iſaiah 24.23.

As for you that are Magiſtrates, *and now ſitting in the* Supreame judicatory of this Kingdome, *I beſeech you to conſider what is expected of you, and from you. Shall tyranny, bribery, oppreſſion, partiality, covetouſneſſe eſcape unpuniſhed, or remaine unreformed any where? Will God humble* Monarchy, *and deſtroy* arbitrary government *every where, (as certainely he will) and let inferiour Magiſtrates degenerate into the ſame ſinnes? Muſt ſcandalous Miniſters be caſt out* as unſavoury Salt unto the dung-hill, *and ſhall ſcandalous people live as if they were Lawleſſe?*

All this is but to praiſe,* encourage, *and* ſtrengthen you *in your holy purpoſes and reſolutions, notwithſtanding the difficulty of the worke in hand, and the* mighty mountaines of oppoſition *which are raiſed in the way. What remaines, but that you be* reall, reſolute, *and* exemplary *in the worke*

* Qui monet ut faciat, ſ. c.

of

of reformation. For thus ſaith the Lord. If ye throughly amend your waies and your doings, if ye throughly execute judgement betweene a man and his neighbour--. Then will I cauſe you to dwell in this place, in the Land that I gave to your fathers, for ever, and ever *. *The Lord furniſh you with all the fruits of his Spirit, whereby you may be enabled hereunto.* * Jer. 7. 5, 7.

I ſhall not preſume, (that be farre from me) to direct your wiſdomes *in any part of the great worke which is before you. Onely touching the meanes of attaining that wiſdome which I have ſpoken of, I beſeech you conſider thoſe words of David*. I have more underſtanding then all my Teachers, for thy teſtimonies are my meditation. I underſtood more then my Ancients, becauſe I kept thy precepts. *I know your buſineſſe is* great, *and your ſpare houres but* a few. *You cannot read* much, *nor it may be pray* long. *Yet even in the Campe* Alexander *would finde time to read* Homer, * *and from him he might ſoone learne how to husband time.* * *The bookes of* Samuel, the Kings, *and* Chronicles *are proper for you, and* a key to the Prophets. *There are many prayers with you and for you, but your owne humility and fervency in private will afford you moſt comfort. And that your* practicall wiſdome, *according to the rule of Scripture* may be ſeene and read of all men *in all your proceedings, and a bleſſing from Heaven upon them, is and ſhall ever be the prayer of him who is* * Pſal. 119. 99, 100.

* Quintus Curtius.

* Οὐ χρὴ συγγράχον ὑμῖν βιλλήρεφον ἔσεσθαι. Hom. Il. B.

Humbly and affectionately devoted

to your ſervice in Chriſt Jeſus.

LAZARUS SEAMAN.

SOLOMONS CHOICE:

OR,

A Preſident for KINGS, and PRINCES, and all that are in Authority.

1. KINGS chap. 3. verſ. 9.

Give therefore thy ſervant an underſtanding heart to judge thy people, that I may diſcerne betweene good and bad: for who is able to judge this thy ſo great a people?

FOr more orderly entrance into the handling of theſe words, and the better underſtanding both of them and of the context, there are *three ſpeciall things* which I ſhall commend unto your preſent obſervation out of this Chapter. The Introduction.

1. *Solomons love to God.*
2. *Gods love to Solomon.* and
3. *The ſpeciall uſe which Solomon made of Gods ſpeciall love unto him.*

Solomons love to God is deſcribed in the third and fourth verſes, and therein there are theſe particulars conſiderable. *Firſt, the ſincerity of it. Secondly, the infirmity which did accompany it.* Theſe are laid downe together in the third verſe. *And thirdly, an inſtance to prove both,* in the fourth verſe. The firſt ſpeciall.

The ſincerity of his love is contained in theſe words: And Solomon loved the Lord, walking in the Statutes of David his father. That is, in the ſame Statutes which *David* his father walked in*. In which words there is both *a direct aſſertion*, He loved the Lord; *and a demonſtration of that which is aſſerted*, He walked in the Statutes of *David* his father. This agrees well with thoſe words of our Saviour, *If ye love me, keepe my Commandements.*

* See 2 Kings 22.2.

John 14.15.

The infirmity which did accompany his love, is expreſſed in thoſe words: Onely he ſacrificed, and burnt incenſe in the high places. His marrying of *Pharaohs* daughter is no where imputed unto him for a ſinne, (*a*) becauſe it is ſuppoſed ſhe was before the marriage converted to the true Religion. The 45 Pſalme makes this more then probable.

(*a*) Nuſquambec nomine in ſacris literis reprehenditur. Menochius in loc.

Sacrificing in high places ſeemes to be excuſed in the ſecond verſe, yet not wholly, but in part. (*b*) The Law of God for ſacrificing in one place onely which God ſhould chooſe, is very expreſſe. *Levit.* 17.3. *Deut.* 12.13. And therefore whatſoever might be pleaded from examples of old, the cuſtome of the times, or the eaſe and benefit of the people, it was a ſinne either to uſe, or ſuffer other places then that one for ſacrifice. Yet as the people in the ſecond verſe, ſo the King in this third *ſeemes to be reprehended* in that regard (*c*). Yet ſuch an infirmity as this might well conſiſt with ſincerity; for we read the like of *Aſa. The high places were not removed; nevertheleſſe Aſa his heart was perfect with the Lord all his daies.*

(*b*) *A tanto ſed non a toto.*

(*c*) Not onely *Cajetan* on the place, but *Tremelius* and *Junius* excuſe *Salomon*; how ſolidly let the learned judge.

1 Kings 15.14.

By the way let us here take in theſe following Obſervations:

Inferences from the firſt ſpeciall.

1. *To love God is a matter of ſingular commendation.* This was the brighteſt Diadem in *Solomons* Crowne. There

There cannot be a blacker brand then that which is set on many in the prophecy concerning these latter daies: That they are *lovers of themselves, and lovers of pleasures more then lovers of God* (a). (a) φιλήδονοι μᾶλλον ἢ φιλόθεοι 2 Tim. 3. 4.

2. *There is no absolute perfection to be found in the best of Gods servants.* *David* was a man after Gods owne heart, except in the matter of *Uriah*. That which is said of the Angell and Church of Sardis, *I have not found thy works perfect before God* (b), may be said of all Magistrates, Ministers, and the best Christians. *Our righteousnesses are as filthy rags* (c). *If we say that we have no sin, we deceive our selves, and the truth is not in us* (d). A second inference. (b) Revel. 3. 2. (c) Isa. 64. 6. (d) 1 John 1. 8.

Therefore, 1. let us humble our selves upon all occasions, and be serious in the worke and businesse of this day, which is *to afflict our soules before God* (e). Use of the second inference. (e) Levit. 23. 27

2. Let's be alwaies mortifying of corruption, and die daily to sinne, and cleanse our selves from all filthinesse, both of the flesh and spirit; perfecting holinesse in the feare of God (f). (f) 2 Cor. 7. 1.

3. Let's adde to our faith vertue, and to vertue knowledge. 2 Pet. 1. 5.

But above all, 4. let's trust perfectly to the grace of Christ (g), and rest wholy and alone upon him, who of God is made unto us *wisdome, righteousnesse, sanctification* and *redemption* (h). In whom it is that we are *compleat* (i). (g) 2 Tim. 2. 1. (h) 1 Cor. 1. 30. (i) Col. 2. 10.

3. Obserue we further. *God takes notice of all good and evill in his children.* He doth graciously distinguish of their waies. That which is evill, he sets upon record as evill; yet acknowledges, owns, and accepts of that measure of good which he finds in them, be it more or lesse. This appeares at large by all Christs expressions to the seaven Churches of Asia (k). The third Inference. (k) Rev. 2. & 3. chap.

Uſe. The knowledge of it makes much for the praiſe of his Wiſdome and Juſtice, and ſerves both for our humiliation and conſolation: *For our humiliation*, becauſe *all things are naked and open before him with whom we have to doe* (a). *He is acquainted with all our waies* (b). *For our conſolation*, becauſe *there is no God like unto him for paſſing by tranſgreſſion* (c). *If he ſhould marke iniquity who ſhould ſtand?* (d). As for all the good we do, *we ſhall in no wiſe loſe our reward* (e).

(a) Heb. 4. 13.
(b) Pſal. 139. 3.
(c) Mic. 7. 18.
(d) Pſal. 130. 3.
(e) Mat. 10. 42.

The ſecond ſpeciall. *As touching Gods love to Solomon*, it's largely deſcribed from the fifth verſe to the fifteenth, wherein we have the Hiſtory of a moſt holy and gracious *communication* between God and *Solomon* in a dreame, in which the exub'rancy of Gods love to him appeares by theſe particulars.

The particulars whereby Gods love to *Solomon* is manifeſted. *Firſt*, in paſſing over the corruption of the times unpuniſhed.

Secondly, in communing with him as one friend with another, and that in ſuch a manner as was not ordinary either between God and man, or between God and his owne peculiar people.

Thirdly, in giving of him liberty to aske what he would. *And God ſaid, aske what I ſhall give thee*, at the fifth verſe: a ſtrong temptation, and yet withall an extraordinary favour, and that which cannot be paralleld. 'Twas a great liberty which *Abraham* tooke to himſelfe in prayer, when he ſaid, *Lord God, what wilt thou give me, ſeeing I goe childleſſe* &c. And God did mightily ſtoope unto that unbeleeving *Ahaz*, in ſaying, *Aske thee a ſigne of the Lord thy God: aske it either in the depth, or in the height above.* Put no inſtance reaches fully unto this, wherein the love of God was ſo much the greater, becauſe he is *able to doe exceeding abundantly, above all that we aske or thinke* *

Gen. 15. 2.

Iſa. 7. 11.

Eph. 3. 20. Ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ἃ αἰτούμεθα ἢ νοοῦμεν.

Fourthly,

Fourthly, in guiding of his heart to aske that which was most meet. It was easie for God to promise freely and largely, and to performe accordingly, but it was hard for *Solomon* to aske that which might become him. *Many have not onely lost their opportunities but undone themselves by foolish requests, as *Adonijah*.

*Nemo rite precatur, nisi quem Deus meliùs ad orandum. Pet. Mart.

Fifily, in accepting of his choice. *And the speech pleased the Lord, that Solomon had asked this thing*, the tenth verse.

Lastly, in multiplying of his blessings upon him beyond all desert, and expectation. *Behold I have done according to thy Word, loe I have given thee a wise and an understanding heart, so that there was none like thee before thee; neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked; both riches and honour: so that there shall not be any among the Kings like unto thee, all thy daies.* The 12 and 13 verses.

By all which there is a lively demonstration, that besides the *common love of God to mankind*, and his *speciall love* towards his Church and children, there is *a singular and peculiar love* wherein he abounds towards some according to his good pleasure.

An inference from the second speciall.

And this serves first to manifest and magnifie (*a*) *the exceeding riches of his grace*, Eph. 2. 7.

The use of that inference.

(*a*) Τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ.

As also, secondly to quicken us unto a holy emulation amongst our selves, that each of us may strive to be better then other, and to doe and suffer more for Christ, because God can make us more then a proportionable recompence, even in point of love.

It serves also, thirdly, to shew the reason of that variety which is found in Gods providence towards his owne children; some rich, some poore, some noble and sitting among Princes, others are made the dung and offscouring of all things, & yet all equally chosen in Christ, called

called according to his purpoſe, juſtified, adopted, ſanctified, and heires of glory.

Dixerit fortè quiſpiam, cur etiam mihi optata non dantur? Imo dantur. Chriſtus enim dixit, Quicquid petieritis, &c. John 14 14. 1 John 5.14. Rom.8.26. Zach.12 10.

And yet further, fourthly, to reprove our ſlothfulneſſe for neglecting God, as uſually we doe. This ſingularity of his love is no matter of diſcouragement, as ſome may thinke, but rather an invitation and incitement unto all. We have every one of us a full breſt of conſolation in the promiſes, *Aske, and it ſhall be given you, &c.* Mat.7. 7. *If ye ſhall aske any thing in my name, I will doe it,* ſaith Chriſt our advocate. *And this is the confidence that we have in him, that if we aske any thing according to his will he heareth us.* We have alſo *the ſpirit to helpe our infirmities. The ſpirit of ſupplication and grace.* God doth every day new and ſtrange things for his people. And which of us have not ſome bleſſing or other which we muſt needs acknowledge to be *our own peculiar?*

The third ſpeciall.

The third ſpeciall, and that which is moſt remarkable in the Chapter is *the ſingular uſe which Solomon made of Gods ſingular love;* That conſiſteth in two particulars:

Firſt, in improving of it to his owne benefit, and the good of the people which God had committed unto his charge, as in the words of the Text. *Give unto thy ſervant therefore an underſtanding heart, &c.*

And *ſecondly,* in improving it to Gods glory (the center wherein all things meet at laſt,) as is declared in the 15 verſe. *And Solomon awoke, and behold it was a dreame; and he came to Jeruſalem and ſtood before the Arke of the Covenant of the Lord, and offered up burnt-offerings, and offered peace offerings, and made a feaſt to all his ſervants.*

Oh that there were in every one of us ſuch a heart, that we could improve the evidences of Gods love to us, unto his praiſe and for publique good. Our daies of humiliation wherein we have long waited on the Lord, and

and still doe waite, would soone be turned into daies of thankesgiving, according to that promise in *Zachary*, chap. 8. vers. 19. *Thus saith the Lord of hosts, the Fast of the fourth moneth, and the Fast of the fifth, and the Fast of the seventh, and the Fast of the tenth shall be to the house of Judah joy and gladnesse, and cheerfull Feasts.* But alas, *destruction upon destruction is cried, for the whole Land is spoiled**. And what's the cause of all this evill? Even that which followes in the 22 verse of that Chapter. *For my people is foolish, they have not knowne me, they have no understanding: they are wise to doe evill, but to doe good they have no knowledge.* * Jerem. 4. 20.

If it be demanded, what remedy? the answer is out of the words of the Text, *Give unto thy servant an understanding heart, &c.* The Text.

In which words we have three things to consider of.

1. *Solomons choice, or desire.*
2. *The ground and reason of that choice.*
3. *The meanes which he useth to attain it.*

His desire in generall is an understanding heart; and more especially, an understanding heart to judge Gods people, and to discerne betwixt good and bad. 1.

That is, ability and faithfulnesse to performe the office and duty of a King towards the people of Israel, agreeably to the will of God.

The ground and reason of his desire is partly the sense of his owne weaknesse and insufficiency, which is intimated here in that exclamation at the close, *For who is able to judge this thy so great a people?* and more fully expressed in the seventh verse. *I am but a little child: I know not how to goe out, or come in*; and partly also from the consideration of the people over whom God had set him, and that in two particulars: 1. Because they were Gods people. 2.

Thy

Thy people. 2. Becauſe they were a great and numerous people *This thy ſo great a people.* Both theſe reaſons are more fully laid downe in the eighth verſe immediately foregoing: for in theſe words *Salomon* ſums up and couches the ſtrength of all which he had ſaid before. *And thy ſervant is in the middeſt of thy people, which thou haſt choſen, a great people, that cannot be numbred, nor counted for multitude,* verſ. 8.

3. *The meanes which he uſeth to attaine his deſire* is prayer, which here he makes to God in faith, and with a great deale of humility.

Aquinas. 1.2. qu. 113. ar. 3. ad. 2. & 2.2. qu. 136. ar. 5. ad. 1. Cornelius a Lapide in loc.

Some of the Schoolmen, and popiſh Commentators diſpute out of this text, 1. whether *Salomon* had the uſe of free-will in this dreame: and 2. whether he merited at the hands of God by aſking wiſdome *: but I ſhall leave them to their dreamings about theſe their ſuppoſed problems. And for the better underſtanding of every tittle in the Text, and that every word may be duely weighed before I ſettle on any point of doctrine, I ſhall endeavour to hold out unto you ſuch obſervations as may the better enable us to comprehend whatſoever it pleaſeth God herein to reach forth to us by his Spirit.

1. Obſervation. The firſt obſervation toward the explication of the words is this: *All the expreſſions which are uſed in the Text are very ſignificant. Give,* i. e. graciouſly beſtow on me, and worke in me, according to thy free grace, and almighty power.

Unto thy ſervant] an humble deſcription of himſelfe. Kings are Lords and Maſters towards men, but ſervants towards God. Under his authority. At his command. Set up by his providence. Depoſed at his good pleaſure. *He changeth the times and the ſeaſons: he removeth Kings, and ſetteth up Kings.* In particular we read of *Nebuchadnezzar.*

Dan. 2. 21.

He

He was driven from the sons of men — till he knew that the most high God ruled in the Kingdome of men, and that he appointed over it, whomsoever he will (b). And more generally, the Psalmist speaking of God saith, *He shall cut off the spirit of Princes: he is terrible to the Kings of the earth* (c). Therefore absolute power, and to be the sons of men are absolutely incompatible, even in those who are called Gods.

(b) Dan. 5. 21.

(c) Psal. 76. 12.

An understanding heart] This expression also, savors of a great deale of humility. *Cor docile*, so the vulgar Latine; *a teachable heart*. *Cor audiens*, so *Arias Montanus*, לב שמע *a hearing heart*. He presumes that God would be willing to teach him by his Spirit, but is affraid lest through corruption he should turne the deafe eare. God offers himselfe a teacher to many, but they are not willing to learne of him. *Depart from us, for we desire not the knowledge of thy waies.* Yet we may not be too curious about the phrase here; it's plaine enough what *Solomon* meant, both by Gods answer, at the 11. and 12. verses, compared. *Because thou hast asked this thing, — understanding to discerne judgement. Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart.* And by that other relation which the holy Ghost makes in 2 Chron. 1. 10. *Give me now wisdome and knowledge, that I may goe out and come in before this people, &c.*

Job 21. 14.

It followes in the Text, *to judge*] This one word comprises all the duty of a King, either for peace or warre, at home, or abroad, upon ordinary, or extraordinary occasions. As in that other place, *Make us a King to judge us, like all the Nations* (d). There be severall waies of judging which your selves are experimentally acquainted with. I'le lay nothing of the particular kinds. All are here included, and in all, even in the lowest,

(d) 1 Sam. 8. 5. To judge here is præesse, regnare, imperare, gubernare. vide Bambol. Westhemium.

about ſmal'eſt matters there is need of wiſdome.

Thy people] *Solomon* ſeemes to be much affected with this conſideration, and therefore we ſhould take the more notice of it. *All people* are *Gods people* by Creation, and generall Providence, but Iſrael were his *peculiar people*. Yea, *a peculiar treaſure unto him above all people—A Kingdome of Prieſts, and a holy Nation* (*b*). *The more Saints therefore there are in a Kingdome, the more care ſhould be taken for governing of them with reſpect unto their Saintſhip.* It's Chriſt his glory to be *King of Saints* *; and it is the glory of all Kingdomes to have Saints for Subjects. To be King of *Men* is ſomething. To be King of *Nations* is greater. To be King of *Chriſtians* is the height of all. This therefore doth ſadly aggravate the ſinnes of many Governours in theſe latter ages, that all the injuries which they doe unto their ſubjects, are done to Chriſtians, to Gods people, by ſuch as profeſſe themſelves to be Chriſtians.

(*b*) Exod. 19 5, 6 verses

Reſpect muſt be had to Saints as Saints:

*Rev. 15. 3.

That I may diſcerne betweene good and bad] This relates both to *perſons*, and *things*. Different things, and different perſons, require different adminiſtrations. There is a ſhew of wiſdome in folly, and an appearance of evill in the greateſt good. *Princes*, and all that are in authority, uſe to be haunted with flatterers, and evill-counſellors, therefore they have need of a diſcerning ſpirit.

For who is able to judge this thy ſo great a people?] *A great people, that cannot be counted, nor numbred for multitude.* As in the latter end of the eighth verſe. *Solomon* admires the multitude of his Subjects. They were *his glory* (*a*) in one ſenſe, but they are alſo his feare and care, and make his burthen the heavier. He ſeemes to deſpaire in himſelfe, as well he might, at the greatneſſe of his charge. Nowadaies the *Great ones* of the World thinke they never have

(*a*) Prov. 14. 28.

have subjects enough unlesse they could conquer all the World, yea all Worlds. *Alexander wept to heare of more than one, because he had not as yet conquered one.* As some men joyne house to house, so doe others joyne Kingdome to Kingdome. *The Catholicke King would faine be a Catholicke Monark.* But *Solomons* heart akes within him to consider the greatnesse of one Nation, which, as it was *the smallest of all people in the beginning* (*b*), so it was never to be accounted of in comparison with those who were under one of the foure Monarchies. *An humble heart takes a true estimate of difficulties as they are*, and such a heart God had graciously given unto *Solomon. And thus far of the expressions and their significancy, which fall under the first Observation.*

(*b*) Deut. 7. 7.

The second Observation is this: Solomon disputes not upon the words of God, * either on the meaning of them, or of the secret intention of God, whether it was to try him, or otherwise; much lesse of Gods power, or faithfulnesse: but in *full assurance of faith* he closes with the promise implied in the command, and improves the liberty which God had granted him with all *holy boldnesse.* Oh that we were like minded in reference to all the *great* and *precious promises* which are spread before us in the *Scripture. Open thy mouth wide*, (saith God) *and I will fill it* (*c*). *Concerning my sons, and daughters, command ye me* (*d*). *Call upon me in the day of trouble, I will deliver thee* (*e*).

2. Observation.

* *Nec petiit, nec expectavit deliberandi spatium. Pet. Mar.*

(*c*) Psal. 81. 10.
(*d*) Isa. 45. 11.
(*e*) Psal. 50. 15.

A third Observation. Solomons heart was secretly guided by God to aske wisdome. It's a speciall favour from God, to have grace whereby we may be able to aske things which are meet for us, and things *agreeable to his will* (*f*). There are some (too many) *who whisper into the eares of God such desires as are not fit to be named* *. *Ye aske, and have not, because ye aske amisse, that ye may consume it upon*

3. Observation.

(*f*) 1 John 5. 14.

* *Qui turpissima vota dijs insusurrat. Senec.*

(b) James 4.3. *your luſts*, ſaith St. *James* (*b*). Gods children are in a double reſpect beholding unto God in point of prayer, for teaching of them to pray, as well as for hearing prayers. The Lord in mercy vouchſafe us this grace, on this *day of prayer*, and then we ſhall have no occaſion to complaine as thoſe wicked ones in *Job*, *What profit ſhould we* (c) Job 21.15. *have if we pray unto him?* (*c*) Or as thoſe hypocrites in Iſaiah, *Wherefore have we faſted, ſay they, and thou ſeeſt not? wherefore have we afflicted our ſoule, and thou takeſt no know-* (d) Iſa. 58.3. *ledge?* (*d*) but to conclude as *David* begins. *I love the Lord: becauſe he hath heard my voyce, and my ſupplica-* (e) Pſal. 116.1. *tions* (*e*).

4. Obſervation. *The fourth is this. His requeſt ſavours of many excellent graces.* Of faith (as we have ſeene already) and of humility, but eſpecially of wiſdome. *He askes wiſdome, with a great deale of wiſdome.* Wiſdome proper and peculiar for him. Wiſdome to governe. That which was moſt neceſſary for him. All that was neceſſary, and no more. He hath reſpect to his *perſon*, to his *office*, to the *people*, as they were *his* in one ſenſe to rule and governe under God, but eſpecially as they were *Gods*. 'Twas not for nothing that his father ſaid of him, *Thou art a wiſe man, and* (f) 1 Kings 2.9. *knoweſt what thou oughteſt to doe unto him* (*f*). Sometime we have the graces which we ſeeme to want. If *Solomon* had not received wiſdome for government, yet he had wiſdome to pray, and in prayer to preferre the choice of wiſdome before other things. If we had all more wiſdome in prayer, we might ſpeed better, if it were but ſo much as *Bernard* had, to ſay, *Lord thou that giveſt grace to the humble, give me grace to be humble* *.

Had not *Solomon* been wiſe before, he had not known the worth of wiſdome. *Hall* his contemplations, 17 booke.

*Domine qui das gratiam humilibus, da gratiam ut ſim humilis. Bern.

5. Obſervation. *The fifth Obſervation. Solomon is not at all ſollicitous for himſelfe, his Honour and Prerogative, but truſts God with all of that kind.* All the care which he takes is for the diſcharge

charge of his duty. Happy were it for all Nations, if thoſe who ſucceed him in like Office did inherit from him ſuch a diſpoſition. *Princes* would be more honourable both in life and death, in themſelves, and in their poſterity then uſually they are. *Jeroboam* corrupted Religion to ſecure the Kingdome, as many in our daies have turned Papiſts, or hankered that way for ſuch an end. But *the onely means to eſtabliſh a King upon his Throne is to be conſcionable in his place.* How large a promiſe is that which God made even unto *Jeroboam*, by *Ahijah**? *And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walke in my waies, and doe that which is right in my ſight, to keepe my Statutes, and my Commandements, as David my ſervant did, that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.* The booke of *Proverbs* ſpeakes frequently, and with ſtrong aſſeveration to this purpoſe. *It is an abomination to Kings to commit wickedneſſe, for the Throne is eſtabliſhed by righteouſneſſe. The King that faithfully judgeth the poore, his Throne ſhall be eſtabliſhed for ever.*

* 1 Kings 11.38

Prov. 16.12.

Chap. 29.14.

But where is the man of any ranke or quality, who makes matter of duty his maine care? And if it be a fault, as queſtionleſſe it is, in the *Higheſt on Earth*, to ſeeke themſelves, or to ſtand too much upon their honour, and particular intereſts, what ſhall we ſay or thinke of thoſe who are of inferiour ranke and quality, not fit to be named when Kings are ſpoken of, and yet are guilty in this kind? The glory of God, the ſervice of the State, and the good of the whole Kingdome, would be much more promoted then it is, were it not for thoſe ſhamefull and inexecuſable conteſtations which are betweene thoſe who are otherwiſe moſt *Honourable*, and *well-deſerving*, about points of honour, and by-reſpects.

The

6. Obſervation. *The ſixt Obſervation. The King here makes no queſtion but God had grace and wiſdome enough in ſtore, to enable him for his Kingly Office, that he might bring glory to God, and be a bleſſing to Iſrael in the diſcharge of it.*

And therefore *Kingly government* is not ſimply, and for it ſelfe to be excepted againſt. *The Queene of Sheba's* inference was very good. *-Becauſe the Lord loved Iſrael for ever, therefore made he thee King, to doe judgement and juſtice* (a). It was part of the *ſpeciall bleſſedneſſe* promiſed unto *Abraham*, *That Kings ſhould come out of him.* And to *Sarai.-Yea I will bleſſe her, and ſhe ſhall be a mother of Nations: Kings of people ſhall be of her* (b). Chriſt rejoyces in it as part of his glory, that *by him Kings reign, and Princes decree juſtice* (c). He himſelfe was a *King*, and hath thereby ſanctified that calling and eſtate. The benefit of this *kind of government* is as fully aſſerted in the *Scripture* as of any other. *A King that ſitteth in the Throne of judgement ſcatterеth away all evill with his eyes* (d). And in the ſame Chapter, *A wiſe King ſcattereth the wicked, and driveth the wheele over them.* What ſhall we ſay to thoſe moſt conſiderable places in *Jeremy*, wherein God ſeemes to ſet out all the dimenſions of his love toward his people the *Jewes*? *And it ſhall come to paſſe, if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this City on the Sabbath day, but hallow the Sabbath day, to doe no work therein: Then ſhal there enter into the gates of this City Kings, & Princes ſitting upon the Throne of David, riding in Charets, &c.* (e) It ſeemes therefore that profanation of the Sabbath is very prejudiciall unto Kings, and the true ſanctifiers of it are their beſt friends. It follows in the ſame book, *-Thus ſaith the Lord, Execute you judgement and righteouſneſſe, deliver the ſpoiled out of the hand of the oppreſſor: and doe no wrong, doe no violence unto the ſtranger, the fatherleſſe, nor the*

(a) 1 Kings 10. 7.

(b) Gen 17. 6. 16.

(c) Prov. 8. 15.

(d) Prov. 20. 8. 26.

(e) Jer. 17. 24, 25.

Note.

the widdow, neither shed innocent blood in this place. For if ye doe this thing indeed, then shall there enter in by the gates of this house, Kings sitting upon the Throne of David, riding in Charets, and on horses, he and his servants, and his people (a). By all which it's more then manifest, that as it was never worse with that people, then when there was *no King in Israel* (b), so it should never be better then when God bestowed a King on them, as the fruit and recompence of their obedience. Among the *glorious things* which are *promised unto the Church of God*, to be enjoyed *in the latter ages* of the world, this is *one*, and a principall meanes which is ordained towards the compleating of her happinesse, *that Kings shall be her nursing fathers, and Queens her nursing mothers* (c). *That the sonnes of strangers shall build up her walls, and their Kings shall minister unto her* (e). When the *New-Jerusalem* shall come downe from God, Kings shall be no hinderance, *but shall bring their honour and glory into it* (f). And therefore the most exact reformation in the *Church* may well consist with this kind of government in the State, and the folly of that Proverbe will in due time appeare to all the world, *No Bishop, no King.*

(a) Jer. 22. 4.
(b) Judg. 21. 25.
(c) Isa. 49. 23.
(e) Ch. 60. 10.
(f) Rev. 21. 24.

We have therefore the more cause to be humbled this day for all the evill which befals us under such a government. The cry of such as are rob'd, and spoil'd, or impoverished, is loud; the cry of the widdows and fatherlesse is farre greater. There is abundance of innocent blood shed in the Land. *The green tree and the dry are both cast into the fire. The circumcised and uncircumcised are visited in like manner.* We must needs take that in *Ezekiel* unto our selves. *Behold I am against thee, and will draw forth my Sword out of his sheath, and will cut off from thee the righteous and the wicked* (g). That judgement which is threatned

Speciall matter of humiliation.

(g) Ezek. 21. 3.

ned in *Zachary* lies heavy upon this Kingdome. *I will no more pitty the inhabitants of the Land, ſaith the Lord: but lo, I will deliver the men, every one into his neighbours hand, and into the hand of his King, and they ſhall ſmite the Land, and out of their hand I will not deliver them* (a). God hath cut aſunder his ſtaffe, *Beauty*, by withdrawing his wonted Providence toward us; and his ſtaffe, *Bands*, by breaking the brotherhood betwixt one part of the people and another. *It ſhames me to ſpeake of theſe things without teares of blood.* But what might be the cauſe of all this evill?

(a) Zach 11.6.

In the maine quarrell, I am confident we may plead our innocency, and ſay with *David* in the caſe betweene him and *Saul*. *-Judge me, O Lord, according to my righteouſneſſe, and according to mine integrity that is in me* (b). But ſurely the ſins of the one party, are not the adequate cauſe of the judgement on both. What ſay's God? *Oh that my people had hearkned unto me, and that Iſrael had walked in my waies. I ſhould ſoone have ſubdued their enemies, and turned my hand againſt their adverſaries. The haters of the Lord ſhould have ſubmitted themſelves unto him* -And *Solomon*, *When a mans waies pleaſe the Lord, he maketh his enemies to be at peace with him.* We muſt needs conclude therefore, that our waies are ſinfull, crooked, *waies that are not good*, ſeeing ſo many who were our friends are become our enemies. And we alſo may ſay, *We have no King becauſe we feared not the Lord; what then ſhould a King doe to us? And if we ſhall ſtill doe wickedly, we ſhall be conſumed, both we, and our King.*

(b) Pſal. 7.8.

Pſal. 81. 13, 14, 15.

Prov. 16.7.

Hoſ. 10.3.

1 Sam. 12.25.

7. Obſervation.

Yet one Obſervation more to comfort us a little. *Solomon is very confident that his heart was in Gods hands.* Either to blind, or inlighten, to mollifie, or to harden, to make him a bleſſing to Iſrael, or a judgement.

Let not us therefore deſpaire, either in regard of our ſelves,

or *Our King*. He that made *Esau*, and *Laban* relent towards *Jacob*: That caused *Saul* to acknowledge unto *David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evill*. And gave *Daniel* so large a roome in the affections of *Darius*, notwithstanding the conspiracy of evill-counsellors against him. And *he that gave his people favour in the eyes of those who carried them captives*, even that *great heart-commander* is able to set us all right in the apprehensions and affections of *Him* who is now too many waies at distance from us. We have a divine testimony to build our faith upon. *The Kings heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will*. And many instances to strengthen our faith by. Almost all the *Persian Kings*. Before them the *Babilonian Monark*, (that *head of gold*, and *heart of stone*,) to say nothing of *Pharaoh* the Egyptian. How wonderfull is that passage concerning *Amphilochius* of Iconium, *who changed the *Arrian Emperors* heart, by denying that reverence to his sonne which he expected should be given him? But consider what the *Scripture* says further:

Gen. 33.4. 31.29. 1 Sam. 24.17. Dan. 6.20. Psal. 106.46. Prov. 21.1.

* *Theodoretus hist. Eccles. lib. 5 cap. 16.*

Righteous lips are the delight of Kings, and they love him that speaketh right. Prov. 16.13.

He that loveth pureneſſe of heart, for the grace of his lips the King shall be his friend. Prov. 22.11.

I shall not need to speake of these by way of application. By this time there is sufficient light given, as I hope even to the inside of the Text. But a maine part of the worke is yet behind, which is to raise some *Doctrines*, and give in the *Uses* of them. I shall but name the points and open them a little, and though they be severall, apply them all as one.

1. *The office and duty of Governours (Kings or others) is* The Doctrines

to judge the people committed to their charge, and to diſcerne betweene good and bad. That's the firſt.

2. The ſecond. *All that beare ſuch Office have ſpeciall need of wiſdome.*

3. A third. *Wiſdome is to be deſired rather then any outward bleſſing, but eſpecially wiſdome for government in Governours.*

The fourth and laſt is this: *One ſpeciall meanes to attaine unto wiſdome is prayer.*

I ſhall not need to proſecute any of theſe points at large, it will ſuffice to ſpeake ſomething of every one of them mixtly, rather *to worke them into the heart* by ſome quickning explication, then by reaſons and demonſtrations *to perſwade the underſtanding.*

1. *Doctr.* The duty of Governours. 1. part to judge their people.

The firſt Doctrine preſents the duty of Governours in two ſummary expreſſions, or a twofold duty. The firſt is *to judge.* The ſecond, *To diſcerne betweene good and bad.* If the *queſtion* be, what it is that ſuch as are in authority have to doe? here is the *anſwer.* Not to exerciſe an arbitrary power over mens goods, and perſons, eſtates and lives. Nor to gather up abundance of treaſure for themſelves and their poſterity, and much leſſe to oppreſſe and tyrannize. It was an expreſſe Law of God concerning the Kings of Iſrael. *That they ſhould not greatly multiply to themſelves Silver and Gold.* Which was not intended onely as a reaſon why they might not chooſe a ſtranger to be King, as *Philo* the Jew ſuppoſed, but rather as a caution to teach *Princes* humility, and moderation. *That their hearts might not be liſted up above their brethren.* *Daniel* ſpeaking of *Nebuchadnezzar* ſays of him, *Whom he would he ſlew, and whom he would he kept alive, &c.* But therein he relates not *jus regis* but *factum.* Not what was done as of *right*, but what uſed to be done by *uſurpation.* He which ru-

Deut. 17. 17.

Philo. de creatione Principis. verſ. 20.

Dan. 5. 19.

Rollock in loc.

leth

leth over men must be just. Moses in the Law speaking to Judges says, That which is altogether just shalt thou follow. Altogether just (צדק צדק תרדף) Justice, justice. The doubling of the word is for more vehemency. The meaning is, all manner of justice, and nothing but justice, exactly, carefully, and continually. 2 Sam. 23 3. Deut. 16 20. Ainsworth on the place.

The speciall things which belong to *Rulers* in way of judging are these, and such like.

1. To provide good and wholsome Lawes for themselves and their people to walke by. God doth not judge men, but by and according unto a Law. *We have a Law, and by our Law he ought to die—. Doth our Law judge any man before it heare him, and know what he doth? -Sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?* Acts 23.3. We see good men plead the Law, and wicked men pretend to it. Both suppose it as a necessary rule. John 19. 7. Ch. 7. 51.

2. To appoint inferior Officers and Judges in all places, and for all kinds of businesse.. *Judges and Officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy Tribes, and they shall judge the people with just judgement.* Of *Jehosophat*, it is thus recorded, *And he set Judges in the Land throughout all the fenced Cities of Judah, City by City.* And as touching the right manner of judging, *He charged them, saying, Thus shall ye doe in the feare of the Lord, and with a perfect heart.* Deut. 16. 18. 2 Chro. 19 5, 9.

3. To see that right be done to every person, (even to the poorest and meanest, the widdow, fatherlesse, and stranger) in every cause, without partiality and by-respects, as in Gods presence, and in Gods stead. *Oh house of David, Thus saith the Lord, Execute judgement in the morning, and deliver him that is spoyled out of the hand of the oppressor, lest my fury goe out like fire, and burne that none* Jerem. 21, 12.

can quench it, becauſe of the evill of your doings.

4. To encourage the good, and terrifie the wicked.

Rom.13.3. *For Rulers are not a terror to good workes,* (i.e. ought not to be) *but to the evill.* This was *Davids* reſolution as a King.

Pſal.101.4,&c. *A froward heart ſhall depart from me, I will not know a wicked perſon. Whoſo privily ſlandereth his neighbour, him will I cut off: him that hath an high looke, and a proud heart will I not ſuffer, &c.*

5. By all good and lawfull meanes to provide that all ſorts of men, and eſpecially ſuch as are in covenant with God may lead a quiet and a peaceable life, in all godlineſſe and honeſty. *Subjects muſt pray for this* *. Rulers muſt improve their authority toward the furtherance of it. This muſt be their end, ayme, deſire, and endeavour. Gods example toward men. His command laid upon Governours. The end why Magiſtracy was ordained. That happineſſe which all men naturally deſire, and cannot otherwiſe be attained. The light of nature, and dictate of every mans conſcience, as alſo the Oaths which are uſually tendered, almoſt among all Nations to Princes at their ſolemne Coronation, doe not onely ſufficiently informe, but abundantly convince of all this, which in one word is *to judge.*

* 1 Tim.2.2.

2. Part. to diſcerne between good and bad.

And that Governours may be the better able, and more faithfull in judgeing, it is exceeding neceſſary, that they *diſcerne betweene good and bad*, which is the ſecond thing wherein *Solomon* deſires to be enabled by God, and a ſecond part of the duty of *Governours.* The woman of *Tekoah* praiſes *David* in this reſpect, and for that excellency which God had beſtowed on him in this kind. *As an Angell of God, ſo is my Lord the King to diſcerne betweene good and bad* (*a*). The phraſes of the Originall Language are not altogether the ſame in the Text (*b*), and

(*a*) 2 Sam.14.17

(*b*) לה כין בין טוב לרע

and in the place last cited (*c*), but the sense seemes to be one in both, and plainely to imply, that as all Christians in matters of faith and Religion should labour to have *their senses exercised to discerne both good and evill* (*d*), as in the phrase of the New Testament: so all that are in authority should endeavour the like in matters of government. Which is the more necessary in these regards.

לש מע המוב והרע

(d) Heb. 5. 14. δια τὰ ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχοντα πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

1. *For themselves*, that they may know what they have to doe upon all occasions, *and distinguish betweene the right hand and the left*, to secure their owne inward peace, and that outward respect, reverence, and obedience, which is necessary from others. Nothing doth so much affect the heart of inferiours as to see a *divine Spirit* in those who are over them. When *Solomon* had given proofe in one speciall instance of his ability this way, the Text says, *All Israel heard of the judgement which the King had judged, and they feared the King, for they saw that the wisdome of God was in him to doe judgement* (*e*).

(e) 1 Kings 3. 28.

2. *For others*, that they may give *suum cuique*, every one that which is their due. Praise and encouragement unto such as deserve it, *and bring the wheele upon the wicked.* Their frownes and smiles, their eare, and eye, their severity and clemency must be distributed and applied to each person according to their demerit. That rule of the Apostle may be of great use here. *And of some have compassion, making a difference* (*f*). How miserably the judgements of some are blinded, their affections misplaced, their waies and doings corrupted for want of ability this way, poore subjects have too much seene and felt. *Haman* is preferred at Court, when the Tree is fitter for him; and *Mordecai* is forgotten till it was almost too late to remember him. There was a great deale of zeale against the poore *Gibeonites*, and none against the *Amalekites*,

(f) Jude 22 v.

(a) Joſh. 9 15. (b) Deut. 25 19. (c) 1 Sam. 15. 3. (d) Rev. 17. 17. (e) Ch. 11. 18.

kites, though there was a *Covenant* to preſerve the one (a) and both a generall (b) and a ſpeciall *Law* (c) to deſtroy the other. Chriſt muſt be crucified, & *Barabbas* releaſed. The Kings of the earth *agree, and give their Kingdomes unto the beaſt* (d) But when the Kingdoms of this world ſhould become the Kingdomes of our Lord, and of his Chriſt, *The Nations will be angry.* (e)

Note.

Eccleſ 3. 16. Iſa. 10. 1. † Mikah. 6. 16.

3. Good and evill doe ſometimes change apparell, and evill is alwaies bold to thruſt in even among Governours without aſking leave, and exalts it ſelfe in the midſt of them. *I ſaw under the Sunne the place of judgement, that wickedneſſe was there; and the place of righteouſneſſe, that iniquity was there.* If it were not ſo, there would be no cauſe for the Lord to threaten in that manner as he doth by *Iſaiah.* *Woe unto them that decree unrighteous decrees, and that write grievouſneſſe, which they have preſcribed.* What is it therefore that Governours, eſpecially *Law-givers* have to doe, but to diſcerne, as betweene perſon and perſon, ſo likewiſe betweene Law and Law? It followes not, becauſe it is a Law, therefore it is juſt *, and much leſſe is that a good conſequence. Such or ſuch have a power to make Laws, therefore this ſhall be a Law. A diſcerning faculty muſt be improved by the way: *And this ſhall ſuffice for the firſt Doctrine.* It will be neceſſary to repeat the ſecond againe in the ſame termes wherein it was firſt delivered.

2. *Doctr.* *All that are in place of government have ſpeciall need of wiſdome.* *Solomons* requeſt muſt be theirs for themſelves. *Give unto thy ſervant an underſtanding heart.* There is a truth in the point, whether we apply it to Officers in the Common-wealth, or in the Church *Moſes* directing the people of Iſrael in the choice of Magiſtrates, preſcribes wiſdome for a neceſſary qualification. *Take ye wiſe men,*

men, and understanding, and knowne among your Tribes, and I will make them Rulers over you. And when the *Apostles* saw it necessary to institute *Deacons* to ease themselves of their care, and burden in serving Tables, and making provision for the poore, they give the same thing in charge. -*Looke you out among your selves men of honest report, full of the holy Ghost and wisdome.* And if men be not fit to mannage the businesse of the poore unlesse they be even *full of the holy Ghost and wisdome*, it will clearely follow that the greater and more noble imployments doe much more require alike proportion of endowment. Deut.1.13. Acts 6.3.

As for *State-governours*, they have much businesse to runne through. Many enemies to encounter with, either forraine, or domestique, or both. As *Paul* said to the Elders of the Church, -*Of your selves shall men arise, speaking perverse things to draw disciples after them*: so may it be said to the Elders of the Land. There will be some, even among you that will drive their owne designes, and consult their owne interests, and so make parties and factions, to the prejudice of publique good. *David* makes a sad complaint to *Abishai*, *Behold my sonne which came forth of my bowels seeketh my life.* And the like is too often verified in others. Among enemies we may well reckon flatterers, hypocrites, false friends, as well as those who are factious, seditious, rebellious, *traiterous, heady, and high-minded*, and it will require no small measure of wisdome to deale with all these to advantage. The trust which is reposed in supreame Magistrates is great. The persons which they have to governe are many in number, of different conditions, dispositions, opinions, in whom there is a mixture of all contrarieties. That which pleases some, others abhorre. One mans rise is from anothers ruine. Acts 20.30. 2 Sam.16.11. *Filius ante diem &c.*

ruine. The ends which ſhould be proſecuted are high and noble. The meanes not eaſie to be determined, and ſuch as often miſcarry. The ſubject to be wrought upon is ill affected, and ſo are the inſtruments. The want of a little wiſdome doth often prove a great prejudice, not onely to the credit of ſuch as are in authority (*a*) but to the ſucceſſe of their affaires.

(*a*) Eccl. 10.1.

Beſides all theſe generals, I deſire theſe few particulars may be taken into conſideration.

1. *Even the beſt Governours are ſubject to a great deale of cenſure.* * There be many curious eyes upon them. Many that ſeeke advantages againſt them, and *waite for their halting.* If any evill befall the multitude they are apt to charge it upon ſuch as are over them. *Moſes* and *Aaron* could not have ſubſiſted under the murmurings, complaints, & conſpiracies which were directed againſt them, though they were ſet over *Iſrael* by *Gods* extraordinary appointment, had not the *Lord* himſelfe wrought miracles for their preſervation, and for the dreadfull confuſion of *Korah* and his complices. When *Davids* company were a little more then ordinarily diſtreſſed, *they ſpake of ſtoning him.*

* Ἀεὶ γὰρ ὁ Ζεὺς Ὀδύσσεα πεῖσμα ἔδησεν, ἢ ἐπέχρη. Theog.

1 Sam. 30.6.

3. Suppoſe that all in authority were as happy all their lives as *David* was for a while. *Whatſoever the King did, pleaſed all the people.* Yet *there is a ſtrict account to be given unto God hereafter.* For we muſt all appeare before the Judgement-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. If therefore we can approve our ſelves to the world, that will not ſatiſfie. *All the Lyons of the world muſt give an account to the Lambe.* He is the bleſſed, and the onely Potentate, the King of Kings, and Lord of Lords. *The onely Potentate,* becauſe

2 Sam. 3.36.

2 Cor. 5.10.

Note.

1 Tim. 6.15.

becauſe he alone is to continue King for ever. To be a Monarke, is onely to act a part for a while upon the Theatre of this world. *It is appointed unto all men once to die, and after this the judgement. And I ſaw the dead* (ſaith St. *John*) *ſmall and great, ſtand before God: and the bookes were opened-. And the dead were judged out of thoſe things which were written in the bookes, according to their workes.* Heb 9.27. Rev.20.12. Shifts, ſubtilties, excuſes, &c. will ſtand no man in ſtead at *that day*. Who ever ponders theſe things aright will ſurely apply his heart unto wiſdome. Yet becauſe ſome, though they be not ſo Atheiſticall as to queſtion the foregoing conſideration, may be the leſſe affected with it becauſe it's future, an object of faith and not of ſenſe, therefore I'le adde this third.

3. *There is a wiſdome* (ſuch as it is) *even in Satan and in all his inſtruments.* His inſtruments for number are *legions*, for property *they transforme themſelves into Angels of light*; and as touching the meaſure of their wiſdome, *they are in their generation wiſer than the children of light.* Luke 8.30. 2 Cor.11.14,15 Luke 16.8. The ſpirit of Machiavel, and the Jeſuits is I feare to be found in many who would be thought to be at as great a diſtance from them, as the Jewes from Satan when as Chriſt told them, *Ye are of your father the divell-*. Such will never be diſcovered, muchleſſe prevented in their miſchievous devices to hinder good, and increaſe miſery, unleſſe it be by that *wiſdome which all our adverſaries are not able to reſiſt*. Thus much to ſhew the neceſſity of wiſdome. John 8.44.

The third Doctrine. *Wiſdome is to be preferred before all earthly bleſſings, eſpecially wiſdome for government in Governours.* 3. Doctr.

It's hard to looke beſides the proofe of this point, if we caſt our eyes into the booke of *Proverbs*. Thus we

read in the third chapter, *Happy is the man that findeth wiſdome, and the man that getteth underſtanding. For the merchandize of it is better than the merchandize of Silver,* Prov.3.13,15. *and the gaine thereof than fine Gold.* &c. And in the fourth chapter, *Wiſdome is the principall thing, therefore get wiſdome; and above all thy getting get underſtanding. Exalt her* Ch 4.7. *and ſhe ſhall promote thee,* &c. Yet further in the eighth chapter, *Receive my inſtruction, and not Silver, and knowledge rather than choice Gold. For wiſdome is better than Rubies, and all the things that may be deſired are not to be* Ch.8.10.11. *compared to it.* Surely there is a worth in wiſdome more then we doe readily believe, or commonly apprehend. *The Holy Ghoſt uſeth no repetition in vaine.* If it were diſcerned as it is, it would inflame us with the love of it.

* *Si oculis cerneretur, mirabiles ſui amores excitaret. Cicero de Off. lib.1.*

* And yet ſome caution muſt be uſed in our eſtimation of it. We may not compare it with the love of God in Chriſt. Nor with any ſaving grace: (when we ſpeake of politique wiſdome) But it's better 1. than long life. *A ſinner may doe evill an hundred times and his daies be* Eccleſ.8.12. *prolonged.* Or 2. then riches. *There is a ſore evill which I have ſeene under the Sunne, riches kept for the owners* Chꝛ5.13. *thereof to their hurt.* 3. It's better than victory over enemies. If that be not well improved, as it ſeldome is, our ſhame and miſery may be the greater in the end, as it was with *Saul* in conquering the Amalekites, with *Ahab* when he tooke *Benhadad* priſoner, and with *Alexander* who quickly ſkipt over the world like a Goat, (according to *Daniels* prophecy) *and touched not the ground,* Dan.8.5. as if he had flowne in the ayre, rather than marched with an Army on earth. But this *great horne* was ſoon broken, Jonah 4.6,7. and all his glory like *Jonahs gourd*, grew up and withered all in a day. 4. It's better alſo then ſucceſſe in buſineſſe, Eccl.9.11. for that is common to wiſe men and fooles. *The race is*

Vincere ſcis Hannibal, &c.

not

not to the swift, &c. Wisdome prepares the heart to beare all events, and make advantage of them. 5. Yea we may truely say, it's better than any single vertue. All graces without it lose their lustre. Patience is folly and cowardize: Zeale, madnesse. Courage and resolution, is rashnesse. Justice, cruelty. And mercy, a forfeiture of our selves into the hands of the living God.

And what shall I say for the benefit of it? It directs Governours how to discharge their duty to God and man aright in all respects. This one alone shall suffice to be instanced in, in stead of all the rest. All the precious stones in the Priests brest-plate were not be compared with the Urim and Thummin: knowledge of that which ought to be done, and a readinesse in doing it, makes a compleat man, a compleat Christian, and a compleat Ruler. Wherein consists the excellency of Christ, as King of the Church, but in this, that *the Spirit of the Lord rests upon him, the spirit of wisdome and understanding, the spirit of counsell and might, the spirit of knowledge, and of the feare of the Lord?* Isa.11.2.

But will any kind of wisdome suffice Governours? No. It must be *wisdome for government.*(a) A wisdome to direct them how *to goe in and out.* How to order all their affaires, and each part of their Office upon all occasions to right ends, by a strait rule, in due season, with respect to all circumstances, that what is done may be just, honourable, seemely, and most gracefull. *A wise mans heart discerneth both time and judgement.* Eccl.8.5. And *the wisdome of the prudent is to understand his way.* Prov.14.8. *David* was short of *Solomon* in point of wisdome, and yet *for government* as well as in other respects *he was a man after Gods owne heart*, and *therein a type of Christ* who is often called *David* by the *Prophets.* Some

(a) *Sapientiam quam a Deo Solomon postulavit non eam intelligo quæ sita est in Theoria, sed potius quæ ad res gerendas facit, & πολιτικὴν seu πολιτικὴν consuevit appellari.* P.M.

great Emperours were *no Schollers* without any great prejudice to their good government. There is therefore a wiſdome wherein Rulers may be wanting. It's no defect in the eare that it cannot ſee nor in the eye that it cannot heare. But for a Ruler to have (like the *Carvers head*, which had *artis multum, & ſenſus nihil.*) a great deale of ſkill in ſome kind, and yet no underſtanding in matters of peculiar concernment, is not onely diſhonourable to himſelfe, but pernicious to his people in regard whereof
Prov. 28 16. thats too often verified. *The Prince that wanteth underſtanding, is alſo a great oppreſſor.* Doe but conſider what *Solomon* the father gained by wiſdome in this kind, and *Rehoboam* his ſonne loſt for want of it, and it will ſuffice for a full proofe of this point.

There is enough ſaid to ſhew the neceſſity and excellency of wiſdome, the next enquiry will be how it may be purchaſed, and therein *the fourth Doctrine* inſtructs us.

4. Doctr. *One ſpeciall meanes to attaine unto wiſdome, is prayer.* We need no more proofe then thoſe words of the Apoſtle
James 1.5. *James*, *If any of you lacke wiſdome let him aske of God that giveth to all men liberally, and upbraideth not: and it ſhall be given unto him.* *Vſe*, and *memory*, though very comprehenſive, yet are too narrow to conclude all neceſſary meanes. Good bookes, good parts, good counſell, Good example, and Gods Word, and the daily ſtudy and meditation thereof (*a*) doe joyntly and ſeverally conduce much to get and perfect wiſdome, but all in vaine without prayer. *It's God who giveth wiſdome unto the wiſe, and knowledge to them that know underſtanding* (*b*). Your great *Book-men* are not alwaies the ableſt *Stateſmen*. Much learning hath made ſome mad, and much buſineſſe doth little leſſe. Parts without grace are like to a crab-ſtocke that

Vide Lipſium civilis Doct. lib. 1. cap. 8.

(a) *Ama Sanctas Scripturas, & amabit te ſapientia. Hieron. ep. ad Demetriadem.*

(b) Dan. 2. 21.

that was never grafted on. *Rehoboam* had good Councellors, but he knew not how to make uſe of them. The rule of Machiavell, *that Princes muſt heare their Councellors, but be led by their owne dictates*, perverts many, and is perverted by them. Nothing is ſcorn'd ſo much as good example. Great ones doe not love to be preſidented. As for the Scripture, that is moſt of all deſpiſed. As the *Familiſts* jeare at Scripture-learning under pretence of the Spirits teaching all things, *ſo doe ſome *Statiſts* in their affaires, as if Religion it ſelfe which is learned from it made men both fooles and cowards. But who dares ſpeak againſt *omnipotent prayer*? *If all the reſt availe any thing, this much more. For

*The Prophecie of the ſpirit of love, by H.N.

*Lukers phraſe

1. *Prayer alone can procure direction for, and bleſſing upon the true and kindly uſe of all other meanes.* Even diligence and induſtry are ſometimes curſed, becauſe God and his ordinance of prayer are neglected. *Vaine man would be wiſe* (c), but God will not ſuffer it, *Who reſiſts the proud, and gives grace to the humble* (d).

(c) Job 11. 12.
(d) James 4. 6.

2. *The bleſſing of all things whatſoever depends on prayer.* There is an event, and ſome iſſue of all that is ſaid or done; but who can take any comfort though his buſineſſe proſper if he ſought not unto God? Or who muſt have the blame but our ſelves if any thing miſcarry, when we reſtrained prayer aforehand? Strong reſolutions, vigorous endeavours, a prudent choice of fit inſtruments, the nicke of time, all poſſible care come to nothing if God oppoſe, nay if God doe not graciouſly interpoſe. And when he is humbly ſought unto in prayer, we ſpeed as *Eliezer* in his undertaking to provide a wife for *Iſaac*, as if the things which we deſire ran on wheeles toward us.

Geneſ. 34. 15.

3. *Prayer is of all other meanes moſt efficacious.* God will doe

doe that at the humble requeſt of his ſervants, which he will not doe upon any other occaſion. Not upon the uſe of any other Ordinance. *Daniel* was at prayer, and the Angel *Gabriel* interrupts him (pardon the phraſe) with this meſſage. *I am now come forth to give thee ſkill, and underſtanding**.

* Dan 9 20. 22 compared.

I'le conclude all in few words. There's no wiſdome ſo meane which we need not pray for. That's not fit to be had or deſired which we are afraid to aſke. To have any at all, eſpecially in mercy, and not be beholding to God for it, is impoſſible. We may *commence* many *degrees per ſaltum*, if God pleaſe to ſhew us ſpeciall favour. A few may get enough to ſave a whole Kingdome. The meanes to attaine it is within every Chriſtians reach, and of daily uſe.

Thus much for the Doctrinall part of this exerciſe.

An entrance into the application.

Now to make ſome ſpeciall application of all the former points together. I'le not inſiſt upon any uſe of *reproofe*, but reſerve that entirely *to my ſelfe*. There needs no *confutation*. The points themſelves are matter of *inſtruction*. But *exhortation* is exceeding neceſſary, and that ſhall be directed, 1. *To all ſorts* in generall without exception. And 2. more particularly *unto Governours*.

Generall exhortation. 1. Branch.

For the generall part of the exhortation. 1. Let us labour to be ſenſible of the want of wiſdome, and to be humbled for that want. Conſider we, 1. *Who want it.* 2. *How farre forth.* And 3. *the miſery which is upon us by reaſon of that want.* Which of us can ſay *I am wiſe*, or I have my due proportion either for the ſoule or for the body, or for outward things? We need it every way in temporall things, and much more in ſpirituall, but moſt of all for matters of eternity. And I feare we want it every way. Who knowes how to order as he ought to doe ſo much

as

as his owne family, or his owne perſon, any one faculty, or the leaſt member? It were good for us with *David*, *to take heed to our waies, that we ſinne not with our tongue, to keepe our mouth with a bridle while the wicked is before us**. *To make ſtraight paths for our feet, leſt that which is lame be turned out of the way, and that it may rather be healed*, according as the *Epiſtle to the Hebrews* doth perſwade (*a*). And, *To give none offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God, which St. Paul gives in charge* (*b*). But woe unto us becauſe of offences given, and needleſſy received. Offences againſt God, againſt the weake, and the ſtrong, thoſe that are within, and thoſe that are without. Againſt one another, and againſt our enemies, who are not a little ſtrengthened and hardned by our folly. Differences might either be prevented or leſſened, or ſooner remedied, (both the ſmaller and the greater differences) if we had more wiſdome. Families, Church, and State, our ſelves, and poſterity, are all in a periſhing condition. If it be *the property of a wiſe woman to build her houſe, and of a fooliſh one to plucke it downe with their hands*, as it is indeed (*c*). We muſt needs beare our ſhare in that reproach, for hitherto we have done little elſe, which way ſoever we apply the words.

* Pſal. 39. 1.

(*a*) Heb. 12. 13.

(*b*) 1 Cor. 10. 32.

(*c*) Prov. 14. 1.

Secondly, let us conſider the benefit of wiſdome, that we may prize it, and hunger after it, as well for the excellency of it, as to ſupply our want. A little wiſdome may ſtand us in more ſtead then a great deale of ſtrength, witneſſe that *Parable* or *Hiſtory*, I know not whether to call it, *of the little City and few men in it, which was delivered by a poore wiſe man from a great King who came and beſieged it, and built bulwarks againſt it* (*d*). If there be any Plaiſter that can heale our wounds, or any Phyſicke to cure that deadly diſeaſe whereof *Church* and *State* have long been ſicke,

The ſecond branch of the generall exhortation.

(*d*) Eccl. 9. 14, 15

ſicke, I'me ſure wiſdome muſt be the principall ingredient. Is there any thing impoſſible to this *moſt Soveraigne grace*? could each of us attaine a due proportion, it would reconcile all diſcord and enmity. That ſweet promiſe would be accompliſhed. *The envy of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off. Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim**. There's likely to be another Earth-quake to rent not onely the *vaile of the Temple*, but alſo *the foundations of it*. Nothing but wiſdome can prevent this, and I feare *the treaſures of wiſdome* muſt be brought forth before it will be effected. *A brother offended is harder to be wonne than a ſtrong City, and their contentions are like the barres of a Caſtle* (a).

*Iſaiah 11.13.

(a) Prov. 18.19.

A third branch of the generall exhortation.

Thirdly, let us pray earneſtly for our ſelves, and one for another, that we may be richly ſupplied with this grace, each of us according to our need in all reſpects. *For our King*, in the ſame words that *Solomon* uſeth for himſelfe, *and likewiſe for the Parliament*. For our Armies, for all inferiour Magiſtrates, for the Miniſters of Gods holy Word and Sacraments, and for all the people of the Kingdome. That God would teach us to know our duties towards him, and one unto another in every kind. It may be one reaſon why there is not ſufficient wiſdome found among us, is, becauſe we doe not ſeeke it, or if we deſire it for our ſelves, yet we care not how deſtitute others be. The Lord hath enough in ſtore for us all. There is a ſpeciall promiſe made to Chriſt in thoſe words, *Behold my ſervant ſhall deale prudently, he ſhall be exalted and extolled, and be very high* (b). All that are *heires of promiſe* may plead their *portion even* in this. Chriſt is made unto us *wiſdome*, not onely by *imputation*, but *effuſion*. A ſpirituall and heavenly wiſdome is wrought in Gods children,

(b) Iſaiah 52.13.

children, whereby they are instructed how to please, and glorifie God, and how to worke out their owne salvation. Yea, and how to carry themselves among men, wherein they sometimes so excell that they are exceeding beneficial unto others, * and their adversaries are either convinced, or astonished. The *Libertines and others were not able to resist the wisdome and the spirit by which Steven spake* (a). The promise which Christ made was generall, to all the members of his Church. *I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, or resist* (b). For matters of government, there is that in Isaiah, *-I will also make thy Officers peace, and thine exactors righteousnesse* (c). Which implies, that when God blesses *Church* or *State* he will provide governours for them that shall be *wise* as well as *just*, and so order things that all may lead a quiet and a peaceable life in *all* godlinesse and honesty (d). But it is as hard a matter to obey well, as to rule well; the rather because the *Powers which be* are sometimes divided against God, and among themselves. In the case betweene God and man its clearely resolved in the Scripture. That question puts it out of question, *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye* (e). When the *powers* on earth are divided among themselves there is a great deale of difficulty pretended, and yet if men were to resolve this case blindfold, I meane abstractively from by-respects and partiality, there is not one of a thousand who consulting with the light of nature, or Scripture, would not resolve for the lesse power in a just cause against the greater, when there is nothing but greatnesse to support it. The Lord teach us all to learne this lesson perfectly which hath cost us so deare. Yet we shall doe well in these times to take in those words of

* *Joseph. Daniel, &c.*

(a) Acts 6.10.

(b) Luke 21.15

(c) Isaiah 60.17

(d) 1 Tim. 2.2.

(e) Acts 4.19.

Dauid, *And ſee if there be any wicked way in me, and lead me*
(a) Pſal. 139. 24 *in the way everlaſting* (a).

A fourth branch of the generall exhortation.

Fourthly, let us inlarge and bound our deſires about wiſdome as we ought to doe. If we need *a manifold wiſdome*, let us not feare to aſke it, for *God gives liberally*. But we muſt have reſpect unto our ranke, and ſtation. Secret things, high things, other mens matters, needleſſe things, and curioſities muſt be let alone. The onely wiſ-
(b) Prov. 9. 12. dome is for every one to be wiſe *for himſelfe* (b) To know his owne duty, and to doe it. How to prevent offences, and jealouſies, to reconcile differences, to deny our ſelves, and to promote a publique good. *To ſeeke God in*
(c) 1 Chr. 15. 13 *due order*, (c) *and firſt the Kingdom of God, and the righteouſ-*
(d) Matth. 6. 33. *nes therof*. (d) *To ſave our ſoules, though we loſe the world*. (e) *To*
(e) Ch. 16. 26. *feare him who hath power to caſt ſoule and body into hell*, (f) *&*
(f) Ch. 10. 28. *not the oppreſſor*. (g) *To build Gods houſe, and not our owne* (h).
(g) Iſaiah 51. 13
(h) Hag. 1. 4.
(i) Pſal. 2. 12. In a word, *to kiſſe the ſonne leſt he be angry*, (i) and to make this *our onely deſigne*, *that whether we live or die we may be*
(k) Rom. 14. 8. *the Lords*, (k) and when Chriſt Jeſus ſhal come the ſecond time we may be found in the number of thoſe on the right hand, whom he will welcome to himſelfe, ſaying, *Come ye bleſſed of my father, inherit the Kingdome prepared*
(l) Mat. 25. 34. *for you, from the foundation of the world* (l). Yet the times, and our condition in them call for more than all this. Pray we therefore that the Lord would teach us how to ſtrengthen our friends, to gaine our enemies, if it be poſſible. But above all, how we may glorifie God, by doing or ſuffering in the midſt of all ſcandals and blaſphemies, whereby he is diſhonoured. How to uſe his ordinances aright. To try the ſpirits, and to know his true Miniſters from the meſſengers of Satan, who transforme themſelves into Angels of light, *Who be the Foxes, the little*
Cant. 2. 15. *Foxes, that ſpoile the Vines, and their tender Grapes, and what to doe with them.*

Yet

Yet one step further. Let's practise, exercise, and manifest our wisdome in all affaires, and upon all occasions. When our Saviour says, *Be wise as Serpents, and innocent as Doves* (a), he meanes it of a practicall wisdome. There is a prudence which some *Moralists* call *prudentia practice practica**, which is of all other kinds the most excellent. *An ability of the mind whereby we know what is fit to be done, all circumstances considered, and are inclined to doe accordingly.* If things were so and so, as sometimes we fancy and desire, we could tell what to doe, but as they are, we are at our wits end. Our duty is to take the worst, and make the best of it. He's a skilfull Pilot that knows how to order the ship in a storme, so as to prevent shipwracke.

A fifth branch of the generall exhortation.

(a) Mat. 10. 17.

* *Pereirius in Ethicis, disput. 1. q. 2.*

I'le conclude this generall part of the exhortation with that of St. *James, Who is a wise man, and endued with knowledge among you? let him shew out of a good conversation his workes with meekenesse of wisdom* (b). And with St. *Pauls* charge, *See that ye walke circumspectly,* (or accurately*) *not as fooles, but as wise. Redeeming the time, because the daies are evill* (c).

(b) James 3. 13.

* Ἀκριβῶς.

(c) Eph. 5. 15, 16.

As touching the second part of the exhortation, *to such as are in authority, and entrusted with the publique weale,* out of the depth of affection which I beare them, and the *righteous cause* wherein they are engaged, I desire with all due reverence, humility, and subjection, to spread before them the following *considerations*, that their way may be like *the path of the just*, which *is as the shining light that shineth more and more unto the perfect day* (d).

The speciall exhortation unto Governours.

(d) Prov. 4. 18.

The *first* consideration is this. *The feare of the Lord is the beginning of wisdome* (e). This is so much the more to be regarded, because it is so often repeated by the Holy Ghost in Scripture (f). If there were no more but a *Selah* in

The first speciall consideration.

(e) Prov. 1. 7.

(f) Ch. 9. 10. Job 28 28. Psal. 111. 10.

in the cloſe, there ſhould be the more diligent attention to it, but being ſo oft inculcated in the ſame book, and by ſeveral men of God, our hearts ſhould be deeply affected with it. Men that have no feare of God before their eyes are ſeldome of Gods counſell. *They plough not with his heifer.* I meane, they conſult not with his Spirit in the word, *no wonder if they read not his riddles.* All his counſels are to them like the *writing on the wall* to *Belſhazzar. Yea, they have rejected the word of the Lord, and what wiſdome is (or can be) in them (d)? The ſecret of the Lord is with them that feare him, and he will ſhew them his Covenant (e).* As for the wicked, 'tis with them as with *Jeruſalem. The things which made for her peace were hid from her eyes (f).* Labour therefore to be really godly, that you may be truely wiſe, *Have reſpect unto all Gods Commandements, that ye may not be aſhamed (g). Let his teſtimonies be your delight and counſellors (h).*

(d) Jerem. 8. 9.
(e) Pſal. 25. 14.
(f) Luke 19. 42.
(g) Pſal. 119. 6.
(h) Verſ. 24.

The ſecond conſideration.

Secondly, There is a wiſdom which God curſes, beware of it. *He taketh the wiſe in their own craftineſſe. And againe, The Lord knoweth the thoughts of the wiſe that they are vaine (i).* Thoſe words of the Prophet *Iſaiah* are very dreadfull. *Behold, I will proceed to doe a marvellous worke among this people, even a marvellous worke, and a wonder: for the wiſdome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid (k).* The cauſes aſſigned of this ſo fearefull a judgement which the Prophet (though moſt eloquent) wanted words to expreſſe, were *Hypocriſie*, and *Superſtition* in Religion. They that are not wiſe according to the Word for Religion, ſhall not be wiſe for the good of the State; at leaſt their wiſdome ſhal have no good ſucceſſe. *Pharaohs* wiſdom was to keep *Iſrael* under (*l*) but thereby he multiplyed ſtrange plagues upon himſelfe and people, and was utterly over-

(i) 1 Cor. 3. 19, 20.
(k) Iſa. 29. 14.
(l) Exod. 1. 10.

overthrowne in the red Sea, he and all his Hoſt.

Balaams wiſdome was *to caſt a ſtumbling blocke before the children of Iſrael* (*a*), to make them eate things ſacrificed unto Idols, and to commit fornication. by this meanes he thought to have brought them under a curſe, but it lighted on *himſelfe* (*b*). And on the *Moabites* and *Ammonites, Who were ever after to be looked upon as baſtards, and ſhut out of the Congregation of Iſrael unto the tenth generation for ever* (*c*). *Achitophels* wiſdome was to make the difference betweene *David* and *Abſolon* irreconcileable, but God turned it into fooliſhneſſe (*d*). *Jeroboams* wiſdome was to make Religion ſerve the State, but while he laboured to ſtabliſh himſelfe by this meanes, he rooted out both his family, and the Kingdome it ſelfe (*e*). The *Jewes* were ſo wiſe as to reject Chriſt for feare leſt the *Romans* ſhould take away them, and their Nation*. The evill which they feared came upon them, the means which they uſed to prevent a judgment, brought it upon them with expedition. Therefore let there be no oppreſſion neither of people, nor of Miniſters. Religion muſt be pure, and ſincere. They who conſult other mens miſchiefe, ſhall procure their owne. No perpetuall war but with the divell and ſinne. Let our Kingdomes be the Lords and his Chriſts in the firſt place entirely, leſt we be no more a people. If he be not the Corner-ſtone of the whole building both in *Church* and *State*, all wil prove but a *Babel*, and end accordingly.

(*a*) Revel. 2. 14.

(*b*) Num. 31. 8.

(*c*) Deut. 23. 2, 3

(*d*) 2 Sam. 16. 21

(*e*) 1 King 12. 26, 28.

* John 11. 48.

Thirdly, conſider this: Wiſdome and Authority are not alwaies intail'd. The *Scribes* and *Phariſees* ſate in *Moſes* his chaire, and yet were blind leaders of the blind. It's one of *Solomons* obſervations too often verified. *Folly is ſet in great dignity* (*f*). But *Job* ſpeakes more fully of the way of Gods judgements in this kind. *He leadeth*

The third conſideration.

(*f*) Eccl. 10. 6.

Coun-

(a) Job 12. 17. *Counſellors away ſpoiled, and maketh the Judges fooles* (a). The nineteenth chapter of the Propheſie of *Iſaiah* is full of expreſſions to this purpoſe. At the third verſe, *The ſpirit of Egypt ſhall faile in the midſt thereof, and I will deſtroy the counſell thereof.* At the eleventh verſe, *Surely the Princes of Zoan are fooles, the counſell of the wiſe counſellors of Pharaoh is become brutiſh.* And in the thirteenth, *They have alſo ſeduced Egypt, even they that are the ſtay of the Tribes thereof.* We are apt to deſire more and more power, but what gaine we by that without wiſdome? *Great men* had need to be of all other *moſt humble.* And more care muſt be taken to know how to governe, then to be able to command. If this were not an humbling day I ſhould not touch on this particular.

* The fourth ſpeciall conſideration.

Yet give me leave to draw a little neerer. * Conſider the *perſons with whom*, and the *things wherein* you have to doe. As for your enemies, I need not bid you beware of them; nor to diſtinguiſh of your friends. I ſpeake of the people generally. Among other obſervations touching their diſpoſition, there's one noted by *Gildas* of old, that they deſire *novi aliquid audire*, to heare of ſome new waies: Hence it is that we have had ſo many changes among us, eſpecially in Religion. *Your care muſt be not ſo much to pleaſe the people, as to doe them good.* We are very greedy of things, and as ſoone weary of them. It might be written over us, *Unſtable as water.* A little ſlackning of the golden raines hath made too full a diſcovery of our weakneſſe. But you have three Kingdomes to looke unto. Three diſtreſſed Kingdomes. He's a ſkilfull Phyſitian that can quickly heale or recover the beſt of them. Alas for poore *England*, the diſtemper of it increaſes by the meanes of cure. Who would have thought ſo many of her children would prove unnaturall? Stone Taxes

Gildas in lib. de excidio Britanniæ

must

must needs be spared for the Wheats sake. There may be good use of the woman of *Tekoa's* parable, if it be well applied. 2 Sam.14.6,7.

There is yet another Kingdom about which you must bestow your greatest care. I meane the Kingdome of God, and of his Christ. In reference to this, set your hearts upon that admonition which neerely concernes all in authority. *Be wise now therefore O ye Kings, be instructed ye Judges of the earth. Kisse the Sonne lest he be angry, and ye perish from the way, when his wrath is kindled but a little.* Psal.2.10,& 12 The question is not (as sometime in the Roman Senate) whether Christ shall be God or no? It's resolved among all Christians that he is *King of Kings, and Lord of Lords.* And his Kingdome is given him of his Father, and when and where he pleases he will rule as King *even in the midst of his enemies,* (*b*) & *before they are aware.* (*c*) His *Will* in the Church is *a Law*, and therefore our onely enquiry is, *What is the mind of Christ?* In matters of Religion you may over-doe and under-doe; too much, and too little. I hope you will not be perswaded to looke on, and be neuters betweene Christ and Anti-christ, betwixt God and Belial. There are disputes about liberty and power. The things are certaine, both from Christ, how to set out the bounds of each, that they may consist and promote one another in the Church is a taske that will try all your wisdomes. Liberty must reverence power, and power preserve liberty. The Lord helpe you to finde out the true meanes for both. I meane all this in matters of Religion. The World hath beene mistaken in these things a great while, and *Christ professedly wages warre with the Kings of the earth in these latter daies, and shall overcome them* (*d*). Yea, he invites all the Fowles of the ayre, and Beasts of the field to banquet on the flesh of Kings, Captaines,

Of the Kingdome of Christ.

Tertul. in Apolog.

(*b*) Psal.110.2.
(*c*) Luke 17.20, & 21.

(*d*) Rev.17.14.

(f) Chr. 9.7,18 taines, great and ſmall, &c. (*h*) Which argues there is ſome neglect towards him, and yet we know ſubjection to him and faith in him have beene pretended for many generations. *But we have not learned Chriſt as we ought to doe.* If we ſhall ſtill ſtumble at this ſtone, we ſhall be broken at the laſt.

The fifth ſpeciall conſideration. *And further.* Compare your worke with *Solomons*, the *advantages*, and *diſadvantages*. how farre forth it is *alike*, or *unlike*. It's alike in theſe things. 1. He had the ſonnes of *Zeruiah* as a ſpeciall charge *, they were too ſtrong for *David* his father, but it was expected at his hands that he ſhould ſee juſtice executed on them. It's lookt for at your hands that enemies to the State, and grand delinquents ſhould be brought unto condigne puniſhment impartially; for wherefore elſe hath the Kingdome engaged themſelves to live and die with you?

* 1 Kings 2. 5, & 6.

2. There was a Temple to be built in his daies. And now is the time *that God will raiſe up the Tabernacle of*

(c) Micah 9.11. *David that was fallen, and cloſe up the breaches thereof, and raiſe up his ruines, and build it as in the daies of old* (c).

3. He had the government of *Gods people*, and ſo 'tis now. The people of this Kingdome are in covenant with God. Yet the caſe differs very much. 1. He had peace round about, we are in the midſt of warre. 2. He was himſelfe a King. But the ſupply of our Kings failings are expected at your hands. Let none of thoſe evils be found in *You*, or *your Committees*, which *your ſelves* have complained of in his *Court* and *Councellors*. He that hath called you unto all this will I hope enable you through his owne Almighty power, for his mercy ſake.

Note.

The ſixth ſpeciall conſideration. *And now bethinke your ſelves what meanes are uſed to corrupt your wiſdome.* Some uſe threatnings, accuſations, and ſlanders. Yea, grievous things are layd unto

unto your charge, and all this to affright you from your resolutions and endeavours. Even among your friends there are too many that raise mists, and scare you with threats of losing a party. &c. There be many hypocrites, and flatterers. Yea, and many *Shimei's* who in the beginning of our troubles lookt upon you as *bloody men, and men of Belial* (*d*), and now come and submit themselves as he did (*e*), I hope you will distinguish of them. There is a generation who looke for much at your hands, and yet aske nothing, I meane by way of humble petition. When they finde you or themselves in such a posture as that they cannot be denied, it may be you may heare of them. Besides the many loose, prophane, and scandalous Ministers, there are a new sort arisen among us, who have thrust themselves into the Lords Vineyard. It's no lesse then persecution (so they commonly give out) to desire that their suspicious opinions may be examined according to the Word of God, and they commanded to forbeare the publishing and spreading of them for the present. There be many dangerous bookes abroad, dangerous at least; I le say no more.

(*d*) 2 Sam. 16.7.
(*e*) Ch. 19.16.

Liberty of Conscience.
The bloody Tenent.
The compassionate Samaritan.
John Baptist.

The names of certaine books which have crept abroad of late.

From among your selves there did one arise, the forerunner of all these, called, the *Interest of England*; which is the rather to be taken notice of, because it gave occasion to the rest. The Calling of Ministers, the power of Magistrates in matter of Religion, the Law of God it selfe, are all strucke at. As touching the Calling or Office of Ministers, I'le say nothing for the vindication of it,

leſt I might ſeem partiall. Our Lord Chriſt Jeſus, whoſe we are, and whom we ſerve, will right himſelfe as he pleaſes upon all thoſe who revile any Ordinance or Servants of his owne appointing. You will not be wanting to your ſelves. Your worke is eaſie, if it be no more then to repeale all Lawes already made in matter of Religion, and to bind your ſelves from ever medling in ſuch matters hereafter. One of thoſe bookes * is reported to be burnt *by Order*. The ſhell is ſometimes throwne into the fire, when the kernell is eaten as a ſweet morſell. *But I am perſwaded better things of you, though I thus ſpeake.* I beſeech you ſee the Law of God righted. Never thinke thoſe men will make mans Law a rule to walk by, whatſoever they pretend, who diſclaime Gods owne Law in that reſpect.

* 2ly. The bloody Tenent.

The ſeventh conſideration.

Conſider alſo what helpes God hath graciouſly provided for your encouragement, and the encreaſing of your wiſdome, and improve them. You have the prayers of many faithfull Miniſters, ordinary and extraordinary. More Sermons have been preacht unto your eares, and printed for your eyes, then for any one Parliament, yea then for all the Parliaments that have been before you. There are ſome daily conſulting by your Authority what advice to give you in matters of Religion. They have not ſuch titles among them as *Arch-Biſhops, Biſhops, Deanes, Arch-Deacons*, and it may be they are not looked upon as equally learned, but I hope they will approve themſelves both able and faithfull. I'me ſure they love you better and more ſincerely. And I believe you conſult with them not as *Ahab* with *Micaiah*, with a great deale of prejudice. Nor as the Elders and people of the Jewes with *Jeremiah* (a), who pretended faire, for thus they ſpake. *The Lord be a true and faithfull witneſſe betweene us if we doe not even according*

(a) Jer. 42. 5, 6.

cording to all things for the which the Lord thy God shall send thee to us, whether it be good, or whether it be evill, We will obey the voice of the Lord our God to whom we send thee, that it may be well with us when we obey the voice of the Lord our God. But when it came to triall, this was the *conclusion*, Ch.44.16,17. *As for the word that thou hast spoken to us in the name of the Lord, we will not harken unto thee; But we will certainely doe whatsoever thing goeth forth out of our owne mouth, &c.*

Nor as *Henry the eighth* with the *masters of the new learning* (as the first endeavours for Reformation were called) to have their consent that all Ecclesiasticall Revenue might be alienated from Ecclesiasticall use, and be disposed of by *Him* arbitrarily, which they opposed, and thereupon he made the Whip with six strings to scourge them withall, I meane the *six Articles*, which drew out the heart blood of many of them. But as *Cornelius* and his friends with *Peter*, *-We are all here present before God, to heare all things that are commanded thee of God* (*b*). Goe on as you have begun, and reverence their advice. The Father of lights make his owne waies plain both before them, and you, to walke in. They consult the good of the Kingdome, but they also stand in need of your wisdome and authority, as for their vindication from unjust aspersions, so also for necessary supplies to uphold them in their worke.

See the preface before Bishop *Cranmers* confutation of unwritten veri-ties.

(*b*) Acts 10.33.

Yet againe for your selves. Consider the speciall things wherein *Solomons* wisdome did appeare, and follow them close as you have occasion. He peremptorily denied unreasonable Petitions, though preferred by his owne *mother* in his *brothers* behalfe (*c*). Some thinke him too severe in the judgement against *Adonijah* for point of death (*d*), but I never heard of any who suspected his

The eighth consideration.

(*c*) 1 Kings 2.23

(*d*) Sir *W. Raleigh* in Hist. of the World, 1 part, 2 b.18 ch.1 sect.

his wiſdome in refuſing to grant him *Haggith*. He that blames the one gives ſtrong reaſons for the other. You have multitude of Petitions before you, and may have more; I make no queſtion but you will diſtinguiſhof them. Onely remember, delays are denials, it's as great an injury not to heare and grant ſome, as it would be to yeeld unto all (*e*). 2. He tooke the firſt opportunity to execute juſtice on grand delinquents, *Joab*, *Shimei*, *Abiathar*, &c. and would not leave them to offend a ſecond time. Mercy is ſo good, it's a thouſand pitties it ſhould be miſplac'd. 3. He judged her to be no true mother who would have the living child devided (*f*). And certainly they are without naturall affection who deſire to have the Kingdom ſtill divided, & to make wars endleſſe. 4. He ſet himſelfe to build the Temple for the Lord, before he built his owne houſe (*g*). Oh that we had ſought God in due order in this reſpect. Let us redeeme the time. 5. There was order, beauty, and comlineſſe in all things belonging to his Kingdome (*h*). Order and beauty is the end which you aime at, haſten to it apace, and let not all runne into confuſion. 6. The beginning of his reigne was in blood, onely for execution of juſtice; his latter end was peaceable, and that peace moſt glorious. Your beginnings were the ſame, let it not repent you, be true to your principles, and we ſhall ſee alike glorious iſſue.

(*e*) Ἄλλως τε πολλὰς ὁ μὴ ποιῶν τιμωρίας ὁ τοῦτον ἐπιτρέπει. Marc. Antonius, l. 9.

(*f*) 1 Kings 3. 27

(*g*) 1 Kings 6. 38, compared with 7. 1.

(*h*) 1 Kings 10. 4, 5.

The ninth conſideration.

Conſider alſo his failings, and beware of them. 1. He had many wives, even *ſeven hundred Wives*, *Princeſſes*, *and three hundred Concubines* (*i*). Let not us have as many Religions. There's ſome anology between the one and the other. 2. There was in his daies firſt a connivance at Idolatry, then open toleration, and withall Apoſtacy. *His wives turned away his heart after other gods*, verſ. 4. *He built*

(*i*) 1 Kings 11. 3.

built an high place for Chemoſh the abomination of Moab, and for Molech the abomination of the children of Ammon. And likewiſe did he for all his ſtrange wives, - Verſ. 7, 8. Obſerve the gradation, firſt connivance. Then open toleration. Herewithall apoſtacy. What ſhall we thinke of *Solomon?* The papiſts picture him betweene Heaven and Hell. Some Divines, though they reſolve it affirmatively, yet they make a caſe of conſcience of it, whether he were ſaved or no. Behold in him a perfect patterne of humane frailty. *Let him that ſtandeth take heed leſt he fall.* *Perkins* caſes of conſcience.

To prevent the like we have *a Covenant.* God and his Angels are witneſſes of it. The publique faith of the Kingdome is engaged in it. The ſtones of *theſe walls*, and the timber of *this houſe* will riſe up in judgement againſt us if we forget it. Copies of it are by your owne Order ſent abroad to all the *reformed Churches.* And though there be no compariſon betweene a mans covenant and Gods, yet I hope I may ſay of this, it is *Holy, Juſt* and *Good. Vrge it. Renew it*, but above all, *Keepe it. Brethren I ſpeake after the manner of men. Though it be but a mans Covenant, yet if it be confirmed, no man diſanulleth or addeth thereto*, Gal. 3.15. *England ſhall be England, or as Sodome and Gomorrah, according as it breakes or keepes this Covenant.* And if we be ſtedfaſt herein, we ſhall be wiſer in this reſpect then *Solomon* himſelfe. The Covenant urged.

The next head which I deſire you to thinke on is this. It reſts upon you to be thankfull for the great meaſure of wiſdome which God hath graciouſly beſtowed on you. The worke before you hath beene exceeding great, all along very difficult and perplext. The experience which many of you had before was not great. How many have fainted The tenth conſideration.

fainted under the burden? Who knowes not the number and quality of your adverſaries? The plots and treacheries which you have diſcovered, prevented, or made advantage of, are known to all. The buſineſſe of Sea, and Land, peace and warre, at home and abroad, Religion and Juſtice is all in your hands. I hope you have managed all to the ſatisfaction of your owne conſciences. Some envy at your proceedings. Many bleſſe God daily for you. Your proud enemies are at their wits end. They who have tried both ſides ſettle with you at laſt. Your feares fall off as leaves in Winter. Your hopes doe yet flouriſh and waxe greene. How often hath the enemy changed place, like wandring Stars? you are yet fixed in your Orbe, and at reſt like the Center. All theſe are the fruits of Gods wiſdome beſtowed on you. *Be thankfull, be very thankefull.* What you have done, and what you have ſuffered, will be a good foundation for your ſelves and families to ſucceeding generations. But in this caſe remember *Rabſhaketh's* words, though he meant them ill, there's a good uſe to be made of them, *Say not I have councell and ſtrength for the warre* (a). But as the Pſalmiſt, *Not unto us Lord, not unto us, but unto thy name be the praiſe, &c.* (b).

-ſas eſt & ab hoſte doceri.

(a) Iſaiah 36.4.

(b) Pſal. 115.1.

The eleventh conſideration.

Yet for all the wiſdome which you have be humble. Remember the gracious items which the Holy Ghoſt gives unto all ſorts of men, without exception. *Truſt in the Lord with all thine heart, and leane not unto thine owne underſtanding* (c). And in the ſame place, a little after, *Be not wiſe in thine owne eyes, feare the Lord, and depart from evill.* I may not omit the Lords charge, (d) *Let not the wiſe man glory in his wiſdome, neither let the mighty man glory in his might, &c.* You had need be humble *leſt wiſdom per-*

(c) Prov. 3. 5, 7.

(d) Jer. 9. 23.

pervert you (a). *Lest it be mingled with a spirit of errors* (b). *Lest God cast you downe in stony places to make his own words sweet unto you*, Psal.141.6,

(a) Isaiah 47.10
(b) Ch.19.14.

I have but one word more, and that shall be for consolation. The burthen of judging lies not wholy upon your shoulder. In the businesse of the Church Christ stands charged with it as well as you (c). And *God himselfe is Judge of all the earth.* (d) Yea, *he is with you in judgement* (e). *A God in the midst of Gods* (f). He will pity your frailty, and supply your defects. His wisdome shall richly supply whatsoever is wanting in yours. Endeavour your whole duty. Pray, and pray earnestly, *that your love* (to the Kingdome) *may abound in all wisdome.* Nothing remains but that we strive together in prayer with you, and for you.

The twelfth consideration.

(c) Gen.18.25.
(d) Isaiah 6.9.
(e) 2 Chr.19.7.
(f) Psal.82.1.

FINIS.

Die Mercurii, 25 Sept. 1644.

IT is this day ordered by the Commons assembled in Parliament, That Colonell *Ven* shall give thanks to Master *Seaman* for the great paines he tooke in the Sermon he preached this day at the intreaty of the House at Margarets Westminster, it being the day of publique humiliation, and to desire him to print his Sermon. And it is ordered that none shall presume to print his Sermon without leave under his hand writing.

H. Elsynge, Cler. Parl. D. Com.

I doe appoint *John Rothwell* to print my Sermon.

LAZARUS SEAMAN.

24.

MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the reſt of the KINGDOME.

The 42 VVeeke, ending Octob. 19. 1644.

SUNDAY. *Octob.* 13.

THe Rebells are fallen of late in their Reputation; for whereas heretofore they procured an *Act againſt preſſing Souldiers*, in confidence their Pretences had caught ſo many, that they could not want Voluntiers to doe ſervice; But now, as they have no ſuch Thing as Voluntiers, ſo their very Preſs't Men are ſo few and runne ſo faſt from them, that on Tueſday laſt (Octob. 8.) thoſe Carters which came with their Carts to *London* to carry away their Traine of Artillery to their Army, were inſtantly ſeized on, and preſſed for Souldiers. Yet when the *Members* ſaw their Carriages ſtand ſtill for want of men to drive them, they preſently made an Order, that *the ſeverall Captaines ſhould ſet free thoſe Carters to attend the Traine of Artillery.* The Captaines are much diſpleaſed, not onely in regard their leane Companies can ill ſpare men, but becauſe their ſmall Remnants are ſo loath to march, that the Captaines themſelves are glad to turne Carters, and drive their men before them. Nor doth that vex the Captaines (that they muſt become Carters) but becauſe ſome of them were ſuch heretofore, and muſt now returne to their

old profeſſion; though their trade is more commendable then others of their Commanders, who formerly plyed the *Highwayes* as much as any Carters, to ſay nothing of His Excellency Generall Tinkar *Fox*.

MONDAY. *Octob.* 14.

And it ſeemes they are as hard put to it for Lecturers to preach for the *Cauſe*, as Souldiers to fight for it. And therefore they have compiled a New *Booke of Ordination*, (called *An Ordinance of the Lords and Commons for the Ordination of Miniſters*) which hath long lyen in the *Work Houſe*, (we ſay *Work Houſe*, becauſe many Tradeſmen were at making of it, for the *Members* tell us, that they had *advice with their Aſſembly of Divines:*) Wherein the world may ſee the wiſedome and modeſty of theſe *Members*, who reject the old forme of *Ordination* before they have agreed upon another; for they acknowledge the firſt to be Valid and Lawfull (*pag.* 2. & 13.) Yet this new thing of theirs not intended for perpetuity, but *pro tempore* (*pag.* 1.) they are ſo ingenious as to thinke they ſhall be aſhamed of it *within a Twelvemonth*, and therefore (*pag.* 15.) ordaine That it *ſhall ſtand in force no longer*, perhaps to ſerve for their State Almanacke, a new one every yeare. And in all this *Ordination* there is not one ſyllable of any authority conferr'd to meddle with ſpirituall things, but onely *a ſetting apart of ſuch a man to preach*, that is, a publicke declaring to the People, that ſuch a man ſhall be a preacher: To which they here require ſuch a qualification as Saint *Paul* to *Timothy* and *Titus* never thought of in a Miniſter; 'Tis *whether he have taken the Covenant of the three Kingdomes?* (which League with hell ſhewes whoſe Miniſters they muſt be by teaching Treaſon and Rebellion, the proper works of the Devill.) Though the *Covenant* is forfeited by this *Ordination*, for it clearely deſerts the Brethren of *Scotland*, who hold the Presbyteriall forme to be *Iure divino*, contrary to this which ſayes, (*pag.* 3.) *that the Government is not yet formed*; nor is here any thing for ordaining *Deacons*, *Lay-Elders*, &c. which by the Scots are all wade eſſentiall and of Divine Right.

Nay,

Nay, the Members declare (*pag.* 6.) that they admit those Mechanicks who have already preacht without Ordination, though they pretend that all shall be *examined in Hebrew, Greeke, Latine, Logicke and Philosophy*, (*pag.* 5.) *if the Ministers appointed to Ordaine shall thinke it necessary* (*pag.* 8.) which last clause was discreetly added, for *Cornelius Burgesse* the Assessor's sake (the first man named in this *Ordination*) whom when he comes to be Examiner, it will concerne not to judge it necessary; for we can prove by severall witnesses when *Cornelius* kept his Act for degree of Doctor, both his *Suppositon* and his Sermon *ad Clerum*, were so like an Assembly man, that they were faine to be corrected by a learned Minister now living, who affirmed there scarce were 5 lines in either without some false Latine, to say nothing of his *Greeke* and *Hebrew*. And 'tis worth your notice that this faction who ever clamour'd against the Canon which allowes 10s at no Ordination to the Register for Instruments, do here Order the selfe same summe to be paid to their Register. Be it knowne therefore that contrary to the practise of all Christian Churches in the world (either Reformed or others) these Members (a company of meere Lay-men) do authorize others to Ordaine, and prescribe a forme of Ordination to their Presbyters, (If they had onely confirmed by Temporall Sanction a forme of Ordination made by the Clergy, there might have beene some president;) But though the Assembly be called to advise, yet all the power and authority is meerly from the Members, so that such as are so Ordained are now no more Ministers then if the Lady *Waller* or the State-Commitee had layd Hands on them, and may as well Preach themselves as give others power to Preach, who are Shoomakers, Cobblers, &c. which perhaps is the reason why once this Parliament they appointed *Calve-Shins* and *Scandalous Ministers* to be debated the same day.

Tuesday. *October* 15.

One of these precious Levites is Master *Fogge*, whom the

Rebells appointed their Engineer at the siege of *Donington* Castle in *Berkeshire*; where *Fogge* and his Fellowes have prospered so well, that the Members thinke not fitting to send him *Thanks*. 'Tis true, at the Rebells first appearance before this Little Castle, they thought to have it instantly, and therefore Colonell *Horton* (who writes himselfe *Adjutant Generall to Sergeant Major Generall* Browne) sent for it hastily in these two lines.

To the Governour of Dennington *Castle.*

Sir,

I demand the Castle now in your possession, for the use of the King and Parliament, which if you deny at your perill.

Sept. 29. 1644. *Your humble servant*
Jerem. Horton.

You see *Ieremiah Horton* thought Lieutenant Colonell *Boys* not worthy to be named, onely calls him *Governour*, and bids him Deliver; But the brave Lieutenant Colonell had so lately basted Lieutenant Generall *Middleton* that he made no scruple but to cudgell this *Sub-Woodmonger*; and therefore suddenly returned him this Answer.

Sir.

I have received your Summons, and return you this in answer, that I shall keepe this place wherein I am intrusted by His Majesty, in despight of all your Forces, contemning the perill you mentioned, and should be ashamed (were I in a greater extremity) to render this Castle to so inconsiderable a partie.

Dennington *this* 29. *of Sept.* 1644. *Sir, your Servant*
Jo. Boys.

Upon receipt of this Answer *Horton* grew angry, and sate downe before the Castle, making his approach on that side next *Newbury*, where he made his Battery on the foot of the hill, and sent good store of Shot at the Works, but finding it not availeable, intended nothing lesse then to beat downe the Castle,

Caſtle, playing for 13 dayes and nights, with their great Cannon without intermiſſion, ſhooting moſt dayes above foure-ſcore and odde ſhot, whereby they beat downe 3 Towers, with a part of the Wall; which cauſed *Horton* to ſend a new ſummons, having received from the Earle of *Manchaſter* two more Regiments of Foot and one Regiment of Horſe. And now having increaſed his owne ſtrength, and weakened the Caſtle, he thought he might have ſpoke high, which (you'l ſay) he did, in this ſecond ſummons.

Sir,

We have formerly teſtified Our Clemency in tendring you quarter upon your ſurrender of the Caſtle for the ſervice of the King and Parliament: and now againe We being deſirous (notwithſtanding our increaſe of Powers) to manifeſt Our mercy, do hereby once for all freely offer your ſelfe, and men, faire quarter, in caſe you yeeld the Caſtle for the uſe aboveſaid, before Wedneſday next at ten of the clocke in the forenoone: and further we here teſtifie (in the preſence of God) that if this Our favour be not accepted, and the Caſtle ſurrendred, there ſhall no active man amongſt you have his life, if God ſhall ever pleaſe to yeeld them to Our mercy.

Octob. 7. 1644. *Yours*, Jerem. Horton.

Is not this a fine Journey man Woodmonger? *Teſtified Our Clemency — manifeſt Our Mercy — teſtifie in the preſence of God that not a man ſhall have his life* — But Lieutenant Colonell *Boys* knew the Rebells uſe to *lie*, and therefore ſent them ſo courageous an Anſwer as we never before met with, which was in theſe words.

Sir,

Neither your new addition of Forces, nor your high threatning language ſhall deterre me, nor the reſt of theſe honeſt men with me, from our Loyalty to our Saveraigne, but do reſolve to maintaine this place to the uttermoſt of our powers, and for the matter

of quarter, yours may expect the like on Wednesday or sooner if you please: this is the answer of

Octob.7.1644. *Sir, your servant*
Jo. Boys.

Here let the Rebells take notice, that 200 good Subjects almost tyred out with hard duty in a battered Castle, do refuse to give quarter to 3000 Rebells (200 deny quarter to 3000?) which horrible affront made great *Kimbolton* come himselfe to *Newbury*, who no sooner entered the Towne, but the Brethren there told him *That the Cavaliers in* Dennington *Castle though they were not above* 200 *men, yet would all be hewen to pieces before they would submit to the Parliament, therefore desired his Lordship not to spare a man of them.* But (to see the *Clemency* and *Mercy* of this good Lord) who though he brought with him his cheife strength of Horse, Foot, and Cannon, besides what was there before of *Brownes* forces *Windsor* forces, &c. would not destroy these 200 poore men, but gave order to an unfortunate Brother of Lieutenant Colonell *Boys* (who is a Captaine in his Lordships Army) to write to the Governour to assure him, *That if he would surrender the Castle, he should not have only all honourable Conditions, but freely be permitted to returne to his House, and possesse his estate quietly in* Kent; *and if he would come forth and capitulate, he should doe it safely; if not, that his Brother might be permitted to come to him into the Castle to informe him further of his Lordships intentions.* To whom the Governour made this Answer, *That neither the Earle of* Manchester *nor all his forces should ever deterre him from his fidelity and loyalty to his Soveraigne, neither would he entertaine any manner of Parley concerning the delivery of that place which he and those honest men with him were resolved to maintaine to their last drop of blood.* This staggerd his Lordship, & confirmed what the men of *Newbury* had told him, though much inraged to be thus abōinably affronted by so small a Garrison, and therefore resolved to storme it at the day appointed by Colonell *Horton* (which was Wednesday last *Oct.* 9.) But

9.) But ſuch was Colonell *Hortons* further mercy, that the day before the Governour and his men were to dye (in caſe they did not ſurrender) he ſent Maſter *Fogge* his Chaplaine with a Letter (forſooth) which *Fogge* had procured from Miſtris *Fleetwood* in *Newbury*, to her husband Doctor *Fleetwood* Chaplaine to the Earle of *Rivers* Regiment (to whom the Governour is Lieutenant Colonell) and this Letter *Fogge* brought to Doctor *Fleetwood* in the Caſtle, wherein Miſtris *Fleetwood* wrote, *That if the Caſtle did refuſe Colonell* Hortons *mercy, they were all loſt men, and therefore deſired her husband and the reſt to prepare themſelves.* (& indeed ſo they did to ſhew themſelves gallant men) This Letter you muſt know, the good Gentlewoman was forced to write to her husband, though *Fogge* had the wording of it; and to make the Pageantry more compleat, Colonell *Horton* pretends great unwillingneſſe to let any ſuch Letter paſſe into the Caſtle, and therefore ſends this Note to *Fogge* on purpoſe alſo to be communicated.

Mr Fogge,

At the earneſt ſute of Mrs Fleetwood, *I am contented to permit the paſſage of this Letter into the Caſtle by your hands, hereby requiring you to ſignifie to all therein, (if the Governour will permit it) that if they pleaſe to come forth before to morrow at nine of the clocke in the forenoone, they may have faire quarter: otherwiſe, according to my Solemne Vow, let them expect no favour.*

Jerem. Horton.

This poore practiſing was eaſily diſcovered by Lieutenant Colonell *Boys*, who read it and ſcorn'd it, which ſufficiently netled *Horton*. And the fatall day being now come, as likewiſe the houre of Ten in the morning, after which no mercy, thoſe brave men in the Caſtle manned their works, ſet up their Colours, beat their Drummes, and teſtified all the defiance poſſible, which reſolution made the Lord *Kimboltons* new raiſed Regiments looke wondrous ſtrangely, who expreſſed as much unwillingneſſe to goe on, as their Lord himſelfe; Therefore

on

on better conſideration, the Rebells laid aſide their deſigne of ſtorming, & onely plyed their Artillery all that day & Thurſday, and at night they removed their Battery on the other ſide of the Caſtle, and made their approaches by way of Saps. But while they were raiſing their Battery, (ſeeing they would not come nearer) the brave Garriſon ſallied out upon them, beate them out of their Trenches, killed their chiefe Officer there (a Lieutenant Colonell) with good ſtore of his men, ſhot their prime Cannoneer through the head, and brought away all their Cannon baskets, beſides a great many muskets. The Rebells were much diſheartned, and in much anguiſh finiſhed their battery the next day; whereby they continued Battering the Caſtle till Friday night laſt; and then (what a thing deſpaire is?) they drew off all their Gunnes, having for *Nineteene* dayes played without intermiſſion, and ſpent above 1000 great Shot. Thus they tooke leave, at whoſe departure the pleaſant Garriſon ſpake aloud to them, as if ſome body had been drowning. The Earle of *Mancheſters* men went to *Reading*, *Windſor* forces to *Newbury*, and *Adjutant Generall Horton* went backe towards *Abingdon* where he ſaid not one word of *Teſtify our Clemency*, *Manifeſt Our Mercy*, or *Accept Our Favour*, becauſe this Little Caſtle had made him breake his Great and *Solemne Vow*; But foraſmuch as he knew His Excellency Generall Fagot would afford him ſlender welcome, therefore next day he plundered the poore Country, and preſented his Generall with 9 Cart-horſes, which would carry at leaſt ten billets a peece.

WEDNESDAY. *Octob.* 16.

Theſe beaten Rebels ſcattered ſeverall wayes, but we do not find any of them went towards *Baſing*, where Maſter *Norton* and his five fellow-workmen, are in wofull expectation, and have ſate in *Baſing* Parke now full *Twenty five weekes*; the poore Gentlemen would faine ſit one weeke longer (to make it halfe a yeare compleat) and therefore Maſter *Norton*, and the reſt of their Committee in *Baſing* Parke ſent a Letter on Thurſday

Thurſday laſt to their Lower Members at *Weſtminſter*, wherein they deſired *to have ſome auxiliary forces ſent to them with ſome good old Souldiers to command them*; the Members would do well to ſend downe Maſter *Nortons* Father in law Sir *Walter Earles*, who is a grave experienced ſagacious Gentleman, and queſtionleſſe would find out the moſt expeditious way to take *Baſing* Houſe, for he (ſince the Parliament began) diſcovered 39 ſeverall treaſons, whereof one was to blow up the tower of *London*, and another was to blow up the *Thames*.

And becauſe they are ſo earneſt for an *experienced Souldier*, I ſhall name one to them will ſtartle their Membertſhips, 'tis Sir *Richard Grenvile*, who hath made them at *London* this weeke in print rayle very lamentably ('tis excellent Muſick to heare thoſe youths whine altogether) as their cuſtome is when they have bin well banged: ten dayes ſince they were full of *Thankesgiving* for the taking of *Salt-Aſh* in *Cornewall*, which was true enough, for on *Friday* laſt was ſeven-night the Rebels from *Plymouth* aſſaulted that towne, and took it (they that were in it quitting it too haſtily) which ſo ſoon as Sir *Richard Grenvile* underſtood, who then was before *Plymouth*, he tooke part of his forces and beſet and *blocked Saltaſh*: the next day more boats full of men (heighned with this ſurpriſall) landed at *Milbrook* and took that towne alſo, and the worke betweene it and *Saltaſh*, but the gallant Countrey men of *Cornwall* and Souldiers thereabouts, fell inſtantly upon the Rebels in *Milbrooke*, killed 40 of their Horſe in the place and tooke 33 of their foot Souldiers priſoners, the reſt ſtealing away, moſt of whoſe Armes were left behind. But the Rebels in *Saltaſh* thought themſelvs more ſecure, and reſiſted Sir *Richard Grenvile* 3 dayes, during which time he ſeverall times ſummoned them, promiſing them no quarter, unleſſe they would ſubmit, which they refuſing Sir *Richard* reſolved ſuddenly to ſtorme them, having there 500 ſtout Corniſh foot (which indeed was all the ſtrength he tooke to diſpatch that worke) & on Monday night about one of the clocke, this gallant Souldier fell on, and mannaged the buſineſſe with ſo much brave

skill and valour, that after two houres fight he mastered the towne, killed and tooke more armed Rebels then the number of his owne forces amounted to; (they are the very words of the *Expresse*) for of both horse and foot Sir *Richard* had not there above 700 men in all, and the Rebels forces in the towne were 700 foot compleat. In this famous action Sir *Richards* Officers were Gentlemen of *Cornewall*, Captaine *Maderne*, Lieutenant *Trefilean*, Lieutenant *Sacer-*, Ensigne *Courtney*, and Ensigne *Edwards*, having the forlorne hope with 50 Musquetiers, of Sir *William Courtney's*, and Sir *Wil. Godolphins* Regiment assaulted and entred the towne on the north side, being seconded by Lieu. Col. *Arundell* and Major *Robinson* who commanded that party, Capt. *Francis Robinson*, Capt. *Blewet*, and Lieutenant *Robinson*, advanced with 150 men, Capt. *Maunce*, having the Reserve of a 100 men: Captaine *John Tresylian* led on the party of Horse with Captain *Church*, and Lieutenant *Parsons*: the South side of the towne was assaulted by Sir *Charles Trevanion's* Regiment led by Lieutenant Colonell *Tremaine*, Major *Saule*, and *Ezekiell Arundell* Governour of the towne, who likewise assaulted and entered at the same time: these gallant Gentlemen (notwithstanding the Rebels were so many, and in a towne so well fortified) brake in upon them, killed betwixt 4 and 500 upon the Assault, tooke 300 prisoners, who were taken upon no quarter, and so often refused Quarter, that if they be now alive, 'tis more then they expected or deserved: the Rebels forces consisted of a body of Sea-men, and the Red Regiment, (the Lord *Roberts* owne Regiment) besides 80 Horse call'd the *Maiden Troope of London* (alas, alas,) of all which Rebels this gallant Knight killed, and took all, except some very few fugitives which escaped, that there returned not so many to *Plymouth* as would make a *State Committee*. As soone as it was day, this noble Knight with all the rest gave solemne thanks to Almighty God for this Victory; and presently after returned to his siege of *Plymouth*. Who had all the arms, Baggage, and Ammunition we shall not need to tell you,

nor

nor what the Maiden Troopers ſhould have received, had they returned ſafe and ſound to *London*.

THURSDAY *Octob.* 17.

This excellent worke in *Cornwall* is bravely ſeconded by the reſt of the Weſterne Counties eſpecially *Somerſetſhire*, which County yeſterday was ſeavenight came to *Sturmiſter*, and there preſented His Majeſty with this Petition, which is fit to be conſidered by every good man in *England* and therefore (as we promiſed) you have here a true Copy of it.

To the KINGS *moſt Excellent* MAIESTIE,

The humble Petition of the Gentry, Freeholders, and others your MAJESTIES Loyall and Proteſtant Subjects of your County of SOMMERSET.

Moſt humbly ſheweth,

THat *among the many miſeries that the preſent Warre hath brought upon them, it hath been a great comfort to them to ſee your pious inclinations to, and continued endeavours for ſetling Peace againe, and had hoped that your Maieſties gracious Meſſage to that purpoſe, would have produced that deſired effect, But not finding that ſucceſſe anſwerable to their expectations and your Majeſty being now upon a March nearer towards* London, *They humbly beſeech your Majeſty, That they may have liberty to wait in perſon upon your Majeſty, and at a nearer diſtance of place, become Petitioners to the Lords and Commons of Parliament aſſembled at* Weſtminſter, *to imbrace your Majeſties gracious offers of Peace, and put an end to the calamities of this diſtracted and almoſt ruined Nation, with due care to the preſervation of the true Reformed Proteſtant Religion, your Majeſties Rights and Honour, the Priviledges of Parliament, and your Subjects Liberties and Property, according to the Lawes of this your Kingdome; And in caſe they may not obtain ſo juſt a requeſt, they ſhall hold their lives beſt ſpent in aſſiſting your Majeſty to*

compasse that by the Sword, which by any other faire and just way could not be effected, to which end they desire liberty to put themselves into Armes, and as they alwayes lived, shall rejoyce to dye your Majesties most loyall and faithfull Subjects.

As soone as his sacred Majesty had personally declared his full approbation of these Petitioners desire and Resolution for Peace, he presently by the Lord Duke of *Richmond* and *Lenox*, gave them this gracious Answer.

Sturmister *October* 9. 1644.

I Am Commanded by His Majesty, to signify to the Petitioners That he well approves their hearty and loyall affections; and is graciously pleased to accept the free offer of their service to Him, with thanks, and gives them free Liberty to meet, and put themselves in Armes, according to their desire, and wait upon Him & doth freely give leave to them, to become Petitioners of the Lords and Commons of Parliament assembled at Westminster, *for composing the unhappy differences of this poore Kingdome in a peaceable way; and shall be glad to have the Petitioners, and all other His loyall and wel-affected Subjects present with Him, and be witnesses who is in the fault if they be not presently restored to a happy Peace againe. He hereby assuring them, that he will only insist upon the preservation of the true Reformed Protestant Religion, his own known Rights, the Priviledges of Parliament, and His Subjects Liberty and Property according to the Lawes of the Kingdom, and shall endeavour to have all these setled in a full and free convention of Parliament; And because he would not have the good intentions of the Petitioners frustrated, he wisheth them to take care to make such Provisions as may be necessary for their journey; and they shall not faile of His best assistance likewise therein. And His Majesty doth Command the Sheriffe of the said County to summon the* Posse *thereof or any other persons Inhabitants of the same, at such times, and to such places as the Commissioners shall thinke fit for the advancement of this businesse.*

RICHMOND & LENOX.

Upon

FRIDAY. *Octob.* 18.

Upon Receipt of this gracious Anſwer, they all returned to their ſeverall homes abundantly ſatisfied, and agreed upon a Publike meeting at *Wels*, the 14 of this inſtant *October*. At which time and place (as we are ſince by many Letters from thence advertiſed) they met accordingly, and there with an unanimous conſent made this *Declaration* of their Intentions which they have ſent to *Briſtoll* to be printed and publiſhed to the World, a true Copy whereof we here afford the Reader.

WHereas we lately conceived very great hopes, that thoſe many gracious Overtures from His Majeſty to thoſe at London, *eſpecially that from* Eveſham, *and that from* Taveſtocke (*ſince his late ſucceſſe*) *might have given ariſe to ſuch an happy Treaty as might have cleared thoſe miſunderſtandings between His Majeſty and His People, and conſequently have put an end to thoſe bleeding differences; But, contrary to our expectation, thoſe gracious Meſſages have found either ſuch cold reception, or ſuch unſatisfying Anſwers, that they have beene hitherto fruitleſſe, and ineffectuall: we are reſolved notwithſtanding all our diſcouragements, by laying before them the Calamities of the Kingdome, once more to invite them to the ſame ſenſe thereof which we have; and as we have beene witneſſes of His Majeſties gracious offers, ſo we will waite upon Him to be Witneſſes of His performance of them, being all of us ſuch Perſons, whom the profeſſion of the Proteſtant Religion, and our intereſt in the Liberties and Properties of the Subiect obliges to have as tender a reſpect of the violation of theſe, as any they can have. The ſumme of our reſolution is, to follow His Majeſty towards* London *as one man either to propoſe to them, or receive from them ſuch Propoſitions as may reſtore this Kingdome to all the Comforts and Bleſſings of Peace; That having alwayes agreed in the ſame pretences, we may no longer make our ſelves the wonder of the preſent age, nor the amazement of the future, when they*

shall inquire why so much blood hath beene shed there hardly appearing any difference even so much as in words.

And whosoever in this Country shall refuse to accompany us, we shall look upon him as an Enemy to Peace, and shall proceed against him accordingly, not doubting (though we are the first who have undertaken unanimously to desire a concurrence in mediating this Peace) but that the universall Kingdom being involved in the same miseries, will either second or approve this our example: but if these our proffers of Peace can find no place with our Opposers, it will be then so evident by their refusall who are the contrivers, and by their continuing the dispute will be so cleared, who were the Contrivers of these mischiefes, and consequently the Authors of all the miseries we have suffered, and from henceforth of whatsoever we shall suffer that all men who have any bowells left towards their bleeding Country, any sense of Piety, any desire of Peace, or weariness of Warre, will joyne with us in following His Majesty, either to redeeme the Kingdome from these miseries by an happy Victory, or our selves from them, by dying in the pursuit of it, and we doubt not but to have that blessing upon us which is promised to those that seek Peace and ensue it.

You see the good affection of this County for the Publike Peace, which they pursue with all the modesty, sincerity & justice imaginable; and therefore call the whole Kingdome to witnesse whether this Petition they are now going to tender to them at *Westminster*, doe not become good Subjects and Lovers of their Country.

To the Lords and Commons of Parliament Assembled at WESTMINSTER.

The humble Petition of the Gentry, Clergy, Freeholders, and other His MAJESTIES Protestant Subjects of the County of SOMMERSET.

THough we have beene very much discouraged from making any Addresses to you of this nature, by reason that those many made by His Majesty have beene hitherto ineffectuall; yet being

being moved, not only by His constant and unwearied example, but by that most gracious Expression of His sense of our miseries in this particular, that He descends to suffer us to make an humble Overture of that for which in all equity He ought to have long petitioned by you: And believing that you, who have an equall share in the Sufferings, cannot but have an equall sense of the Calamities of the Kingdome; We humbly offer to your Consideration, That we, who professe the same Protestant Religion, and have an equall interest in the Liberties and Properties of the Subject with you, cannot be so false to our selves, as either to give up that to Popery, or those to an arbitrary Government; That as we come now to hazard our Lives with His Majestie, upon a well grounded beleefe of His Promises, so we will be no lesse ready to engage them in being Sureties for His reall performance. And therefore desire you to lay by the too tender sense of those imaginary Evils which you onely feare, and to joyne hands with us in an happy Treaty, for the removall of those reall Evils which we so sensibly suffer: And as we have alwayes met in the same professions, so we may at last meet in the reall performance of what we have so long profest, The maintenance of the Protestant Religion, The safety of His Majesties Person, and undoubted Rights, The Liberty and Property of the Subject, and the just Priviledges of Parliament.

SATURDAY. *October* 12.

His Majestie leaving *Somersetshire* in so good condition, advanced into *Wiltshire* (Sir *William Waller*, *Balfeare*, and the rest still retreating before him) and came into *Salisbury* on Tuesday last, whence the Rebels made such hast, that they left good store of their friends behind them in the Town, which His Majesties forces seized on. The Wednesday was sevennight before, a party of Horse commanded by Lieutenant-Colonell Sir *Robert Howard*, beat up a quarter of the Rebels not far from *Dorchester*, took 22 prisoners, whereof one was a Captain of Horse, and another a Lieutenant; and the Saturday after that, Sir *Edward Welgrave* (being left at *Bridport* with his Brigade of horse, the better to keep in the Rebels

Rebels of *Lyme* on that ſide, while Sir *John Berkley* faſtned his Quarters, and kept them in on the Weſt) upon intelligence that 100 of the Rebels Horſe from *Poole* and *Wareham* were at *Portſham* neere *Portland*, fell into that Quarter by night, and killed and took above halfe of thoſe Rebels, the reſt eſcaped in the dark, leaving their Coronet and other inferiour Officers priſoners. This was no ſooner ended, but the valiant Earle of *Cleaveland* with 500 horſe and 600 foot marched thither to force away the reſt of thoſe Rebels who had beſieged *Portland* Caſtle, who (according to his cuſtome) quickly made the Rebels flye before him, and reſtored the Caſtle to its former liberty.

His Majeſty ſtaid at *Salisbury* Tueſday night, Wedneſday, & Thurſday, and on Friday advanced towards *Andover* in *Hampſhire*, where the Rebels lay with intentions to ſtop His Majeſties motion; ſomewhat ſhort of *Andover* a forelorne hope being ſent out, met with another of the Rebels very neere their maine body, both charged and kept their ground, till two bodies of His Majeſties horſe came up, and marched into the field where the Rebels ſtood; at ſight whereof the Rebels forces began to flie out at the other end of *Andover* town; yet made not ſo good ſpeed, but that His Majeſties horſe overtook them, & ſlaſhed them ſoundly, eſpecially in a Lane entring into the Town, where that body of Rebels was routed, and very good execution done upon them, purſuing them through *Andover* a good way beyond, till the dark night ſtopt further purſuit. Which done, His Majeſty marched into *Andover* and lay there all night. This morning He advanced towards *Whitchurch*, and ſent the Earle of *Northampton* with his owne Brigade of horſe to viſit Maſter *John Fines* at the ſiege of *Banbury* Caſtle, where Sir *William Compton* (his Lordſhips brother) hath ſo handſomly entertained Col. *Fines*, that upon the gallant Earles approach Maſter *Fines* will follow his own Fathers example but not his inſtructions, as you ſhall hear next week under his Fathers owne hand.

FINIS.

25

Numb. 37.

Mercurius Britanicus.

Communicating the affaires of great BRITAINE:

For the better Information of the People.

From *Monday* the 4. of *Novemb.* to *Monday* the 11. of *Novemb.* 1644.

Vlicus with much ado has gotten once more into double clothing this *pinching season*: The truth is, I hardly knew him in this *burlie Constitution* of two sheets; and had almost mistaken the *Rakehell Pamphlet* for some *honest* thing in the shape of no ordinary *Volume*: But looking more narrowly upon the *Front*, I *blest* my self to see the *poor Snake* so suddenly *over-swoln* with *venome*; and therefore I must take the pains (for pities sake) to give him an *Antidote*, or else *prick* the *Tumour*, and then you shall see all is but *wind*:

Audiens quæ in two sheets.

He tels us, that we *are fallen of late in our reputation*. Alas, we were alwayes of small repute, as long as *Popery* and *Vanity* bore the sway at *Court*; and therefore cannot expect otherwise now, if you please but to let two or three *Incendiaries* of both *Sexes* have their wills on you; that were rare indeed. What would become of our *reputation* then? What would become of the glorious Titles of *Free-Subjects*, and *True-Professours* of the *Gospel*? Bring in your *estates* cry the *Promoters* of the *Prerogative*: Away with them to *Smithfield*, to the *Stake*, cries *Queen Mary* the second: *Madam*, says *Jermin*, now let us stop their mouths with a faggot, or else our *reputation* is lost for ever in the Court of *Rome*, as well as in the Courts of *England* and *France*; Let us pickle up the *City-Charter* for a Present to his *Majestie*, crie *Bankes* and *Heath*; and teach our good Lord *George* a way how to convert the *Aldermens*-Chains into *Iron-Fetters*. I know you will say these are lofty *Paradoxes*, and things hardly *imaginable*; but thus far I have *lasht out* in zeal to the *Cause*, and glory of this *City*, by way of Admonition; now being the time for them to shew that they are *fallen*, neither in *Reputation* nor valour.

What we are to expect from the enemie

And I had need to be hard when some are so slow, that *Aulicus* takes notice of it, and says, that *now we have no Volunteers to do Service*. Look up & read the former lines over again; count over those many and precious *Intercepts*, for which we now stand engaged; and then tell me (if ye have any *English* heart) whether it be not a foul shame that our Services and Supplies are not more *voluntary*. I speak not this, as if we wanted men for the present to pursue the enemy; for never were more courageous, and better accomplisht *Armies* in the field. But onely to shew you what occasion of rejoycing the backwardnesse of some hath given to the enemy; The *Call* of a *Drum* (without a *Warrant* from a *Constable*) should be sufficient for brave *Spirits*, who think it far beneath a *Souldier* to be prest upon employment.

Being engaged, it is both shamefull and absurd, not to be free and voluntary.

Resolution against the Cornish.

But *Aulicus* says, *Our Carriages stood still for want of men to drive them.* This may be true, considering how universally courageous and forward they were lately in pursuing revenge against the *Cornish Runagates*, being very loath to let any of them scape home again, to tell their friends how the rest fared; which had been a great *Prevention*, though for their pains in so long a journey, they had gotten never a penny of *City-plunder* to bear their Charges back to *Cornwall*, the very *Arse* of *Christendome*.

Aulicus vapouring still.

He tells us of *lean Companies*, and *small Remnants*, and *Captains glad to turn Carters, and drive their men before them*. This *two-sheeted-Aulicus* is very *plump* still with their *Western* fortunes, as if nothing had been done lately near *Newbery*; and that *his Majestie* were rather coming forward then retreating; or as if he conceived some hope of the *Junto's* getting into *Oxford* this *November*, and so to save the labour and shame of a second *Proroguing*: which is very likely to be to as little purpose as the former: But judge you, whose are the *lean Companies* and *small remnants* then, seeing they have not men enough to drive this one *Engine* whither they would have it, though they employed all the *Carters* and *Plough-men* they could possibly bring out of the *West*.

A Gull upon the County of Sommerset.

But now we are speaking of the *West*, the Jest of it is, that *Aulicus* would fain perswade us, the other Counties there are of the *Cornish* Religion and resolution, and particularly, the County of *Somerset*, who (I dare say) are more reasonable honest men, then to be guilty of such strange things, wherewith they at *Oxford* do most impudently abuse them and the whole Kingdom: For first of all, a *Petition* is forged in their names, with an *Answer* to it in his *Majesties*; and after this, the Counties *Declaration* upon the *Answer*, with a supposed *Petition* to the *Parliament*; which notwithstanding the neat formality of the *Cheat*, doth sufficiently betray who were the contrivers of it: And I mean here to publish each *Particular* in their order, that the world may take notice what odious and ridiculous courses are taken by them at *Oxford*, for holding up the credit of their *tottering Party*.

To the Kings most Excellent *Majestie*.

The Humble Petition of the Gentry, Freeholders, and others your *Majesties* most loyall and Protestant Subjects, of your County of *Sommerset*,

Most Humbly Sheweth,

THat *among the many miseries that* (your Majesty by) *the present war hath brought upon them, it hath been* (no) *great comfort to them to see your* (pretended) *pious inclinations to, and endeavours for setling Peace again, and hoped that your Majesties gracious Message* (sent abroad in your

ydur name, by ſome ungracious wretches) *to that* (ill) *purpoſe would have produced that deſired effect; but not finding that ſucceſſe anſwerable to their* (deluded) *expectations, and your Majeſty being now upon a march nearer towards* London: *They humbly beſeech your Majeſty* (who have ſo often hitherto beſeeched them in vaine) *that they may have liberty to waite in perſon upon your Majeſtie* (to help to enſlave all perſons) *and at a nearer diſtance of place become Petitioners of the Lords and Commons* (in your own phraſe) of *Parliament aſſembled at* Weſtminſter (upon whom you have ſuffered ſo many unjuſt ſlanders to be caſt, not) *to imbrace your Majeſties* (un) *gracious offers of Peace,* * *and put a* (ſeeming) *end to the calamities of this diſtracted, and almoſt ruined Nation, with due care to the preſervation of the true reformed Proteſtant Religion* (according to the Biſhops intention) *your Majeſties rights and honour* (with a ſound ſtretch: Prerogative to curbe) *the Priviledges of Parliament, and your Subjects Liberties and Property according to the* (late known) *Laws of the your Kingdom; and in caſe they may not obtaine ſo* (un) *juſt a requeſt, they ſhall hold their lives beſt ſpent in aſſiſting your Majeſty* (with all your evill Councellors) *to compaſſe that by the ſword, which by any other faire* (and deceitfull politicke) *way could not be effected; to which end they deſire liberty to put themſelves into Armes* (for ſlavery) *and as they alwayes lived* (lewdly) *ſhall rejoyce to die* (miſerably) *your Majeſties moſt loyall and faithfull* (inſled) *Subjects.*

* Never was there yet any reall offer of peace.

What, thinke ye now that the Sowerietſhire men had ſo little wit, as to preſent ſuch a mad *Petition*? but *Aulicus* will have it ſo; and therefore he ſayes, *that as ſoon as his Majeſty had perſonally declared his full approbation of theſe Petitioners deſire and reſolution, he preſently by the Lord Duke of* Richmond *and* Lennox *gave them this* (as mad an) *Anſwer.*

Sturmiſter, Octob. 9. 1644.

I *Am commanded by his Majeſty* (his privy * *Junto*) *to ſignifie to the Petitioners, that he well approves their hearty, and loyall affections; and is graciouſly pleaſed* (as he cannot chooſe) *to accept the free offer of their ſervice to him* (to enſlave themſelves) *with thankes; and gives them free liberty* (whereof he promiſes they ſhall not forfeit) *to meete, and put themſelves in Armes according to their deſire, and waite upon him; and doth freely give leave to them, to become Petitioners of the Lords and Commons* (but by all means they muſt not write *in*, but) *of Parliament remaining at* (becauſe the reſt ran away from) Weſtminſter, *for compoſing the unhappy differences of this poor Kingdom in a Peaceable way*; (with * Armes in their hands) *and ſhall be glad to have the Petitioners, and all*

* All is done by private Counſell.

* A pretty contradiction.

all other his loyall and Wel-affected (silly) subjects present with him, and be (false) witnesses who is in the fault, if they be not presently restored to a happy Peace again: He hereby assuring them (with as little reality as in former Protestations) that he will insist onely upon the preservation of the true reformed Protestant Religion, his own known Rights, the Priviledges of Parliament, and his Subjects Liberty and Property, according to the Lawes of the Kingdom, and shall endeavour to have all these setled in a full, and free Convention of (a * packt) Parliament: And because he would not have the good intentions of the Petitioners frustrated, he wisheth them to take care to make such provisions as may be necessary to their journey (toward their long home) and they shall not faile of his best assistance likewise therein. And his Majesty (his privy ?unto) doth command the Sheriffe of the said County to summon the (unwilling) Posse thereof, or any other persons, inhabitants of the same, (that can be allured) at such times, and to such places, as the Commissioners shall thinke fit for the advancement of this (desperate) businesse.

* We must by no means (I say) admit of the runaway Members again.

Richmond and Lennox, who is neither good *English* nor good *Scotch*.

After the receipt of this Answer, *Aulicus* tels us that they had a publike meeting at *Wels*, the 14. of *October*; where they made this following *Declaration*.

WHereas we lately conceived very great hopes, that those many (cunning falsly called) gracious Overtures from his Majesty to those at London, especially that from Evesham, and that from Tavestock, since his late successe (by treachery) might have given a rise to such a happy Treaty, as might have cleared those misunderstandings between his Majesty and his people, and consequently have put an end to those bleeding differences: But contrary to our (foolish) expectation, those gracious (Mock) Messages have found either such cold reception, or such unsatisfying answers (as they deserved) * that they have been hitherto fruitlesse and ineffectuall (as they ever were intended) we are resolved notwithstanding all our discouragements (and the bad successe of our brethren of Cornwall) by laying before them the calamities of the Kingdom, once more to invite them to the same (reprobate) sense thereof which we have, and as we have been (blinde and false) witnesses of his Majesties gracious offers, so we will (though we hang for it) waite upon him to be witnesses of his (non) performance of them, being all of us such persons whom the (blinde) profession of the Protestant Religion, and our interest in the Liberties and propety of the Subject obliges (and besots in a wrong course) to have as tender a resentment to the violation of these (in a seeming way) as any

* They were alwayes of such a nature, that the Parliament could not entertain them without prejudice.

any they can have: the ſum of our reſolution is, to follow his Majeſty towards London *as one man* (though not one man of us ever return back again) *either to propoſe to them, or receive from them ſuch* (a reward for our) *Propoſitions as may* (terrifie others by our example, and ſo at length) *reſtore this Kingdom to all the comforts and bleſſings of Peace, that having alwayes agreed in the ſame pretences* (with his Majeſty) *we may no longer make our ſelves the wonder of the preſent age* (as we and the Corniſh are already) *nor the amazement of the future* (as we needs muſt be) *when they ſhall enquire why ſo much blood hath been ſhed* (to make them ſlaves) *there hardly appearing any* * *difference, even ſo much as in words* (though plainly enough in deeds,

* There is a deale of difference between reality and pretence.

And whoſoever in this County ſhall (be ſo wiſe as to) *refuſe to accompany us, we ſhall* (in this our madneſſe) *look upon him as an enemy to peace, and ſhall proceed againſt him accordingly, not doubting* (though we are the firſt who have undertaken unanimouſly to deſire a concurrence in mediating this Peace) *but that the univerſall Kingdom being involved in the ſame miſeries, will either* (madly) *ſecond, or* (unreaſonably) *approve this our* (ſhamefull) *example, but if theſe our* (idle) *proffers of Peace can finde no place with our oppoſers, it will then be ſo evident by their refuſall* (that thoſe) *who* (bring us on) *are the contrivers, and by their continuing the diſpute will be ſo cleared, who were the contrivers of theſe miſchiefes, and conſequently the Authors of all theſe miſeries we have ſuffered, and from henceforth of whatſoever we ſhall ſuffer, that all men who have any Bowells left toward their bleeding Country, any ſenſe of piety, any deſire of Peace, and wearineſſe of War, will joyne* (againſt rather than) *with us in following his Majeſty, either to redeem the Kingdom from theſe miſeries by an happy victory, or our ſelves from them, by dying in the purſuit of it, and we doubt not but to have that bleſſing upon us, which is promiſed to thoſe that ſeek Peace and enſue it.*

Thus by a new kinde of *Declaration*, *Aulicus* would needs perſwade us, that there was a collection of ſome *over-weening rags* of *Sommerſetſhire*, on purpoſe to make *tinder* to ſet other *Counties* on fire; but all will hardly take: you ſee what the *Declaration* is, and now I pray you read the *Petition*.

To the Lords and Commons* of Parliament, aſſembled at *Weſtminſter*,
The humble Petition of the (Malignant) Gentry, Clergy, Freeholders, and other his Majeſties Popiſh-Proteſtant Subjects of the County of *Sommerſet*,

This one word (*of*) betrayes what manner of men framed this Petition.

THough *we have been very much diſcouraged from making any addreſſes to you of this* (deceitfull) *nature, by reaſon that thoſe* (So) *made by his Majeſty have been hitherto* (deſervedly) *ineffectuall; yet being moved, not only by his conſtant and unwearied example* (wherein he is like none of his Predeceſſors) *but by that moſt gracious expreſſion of his ſenſe-*

(lesnesse) *of our miseries in this particular, that he descends to suffer us to make an humble* (lawcy) *overture of that, for which in all equity he* * *ought to have been Petitioned by you: And believing that you, who have an equall share in the sufferings, cannot but have an equall sense of the calamities of the Kingdom; we humbly* (as appears by our impudence) *offer to your consideration, that we, who* (dimly) *professe the same Protestant Religion, and have an equall interest, in the Liberties and Properties of the Subject with you, cannot be so false to our selves, as either to give up that to Popery* (which we can hardly distinguish from our own Religion) *or those to Arbitrary Government* (the miseries whereof we know too) *That as we come now to hazard our lives with his Majesty* (very unwillingly) *upon a well grounded beliefe of his promises* (which is more then ever you have had) *so we will be no lesse ready to engage them, in being* * *sureties for* (that great wonder) *his reall performance. And therefore* (in great simplicity of heart) *we desire you to lay by the too tender sense of those* (reall, which we are commanded to call) *imaginarie Evils, which you ought* (are bound to) *fear, and to joyne hands with us in an happy Treaty; and as we have alwayes met in the same* (outward) *professions, so we* (which do not go the right way) *may meet at last in the* (not to be expected) *reall performance of what we have so long profest: The maintenance of the Protestant Religion, the safety of his Majesties Person, and undoubted Rights, the Liberty and Propertie of the Subject, and the just Priviledges of Parliament.*

* How does this expression become the dignity of the high court of Parliament from Petitioners?

* The sur... had n... good, w... so h... is to be given.

Thus you see what this page *paste Aulicus* is made up with; poor *Romants* of his own Invention; for ye see of your selves how forward the *Somersetshire* men have been to attend his Majestie; scarce a man of them came along with him, but by constraint: This *rising all in one man*, will hardly amount to one man, notwithstanding all intreaties, and *thirtieth Proclamations* to catch the simple: And it is high time for *his Majestie* to give over, when the *Countreys* give no more credit to a *Proclamation*, which they were wont to attend with more reverence then their *Creed*.

Proclamations not regarded.

But this *Pamphlet* makes no conscience what it vents, so it may swell into two full sheets; as appears by the large scandalous *Comment* upon the *Ordinance for Ordination of Ministers*; First, he says, *Tradesmen were a mazing of it*, and that it is such, as we *are ashamed of it*, and how that it *smells of Mechanicks*, and so he proceeds to rail against Doctor *Burgesse*. I wonder with what impudence this fellow dares speak any thing in derogation from so excellent and pious an *Ordinance*, considering what necessity of Reformation, in this kinde especially, hath been occasioned through the vanity and turpitude of that *wretched Function of Episcopacie*: When first, the person to be *ordained*, must be suited what temper he is of in *Theologicall Tenets*: whether he be a man likely to prove cordiall, and absolutely obedient to the damnable usurped *Hierarchie*; for which only necessary qualification, if any will *whisper* an *Affidavit* in my Lord Bishops ear, he shall be respected then, though as ignorant, and blinde as *Bayard*, far meaner then *Mechanicks* either in Morall or Naturall Parts: (Oh how many could I produce with a *wet finger!*) Then there remains nothing but to *garnish* the Chaplains Examiners *Noses* with a *Pettle* or two, and so forthwith he is in possibility of *Ordination*: Whereas if a man of never so much learning and integrity, present himself, and gave never so little occasion of suspecting him a more honest *Divine* then ordinary, then you should have them so *wrack* him with their *curish* postures of *Examin-*

Scandals against the Ordination of Ministers.

The craft of the Bishops.

Essencesse of Chaplains.

nation, and actuating in their *Orlando* faces all the signes of *phrensie* and indignation, to *dash* him out of countenance, put him off from time to time, as incapable of the *Ministerie*. But why do I *sully* my *Paper* with such *sloris* as these?

He tells us of Sir *Vi alter Earles* discovering of *treasons*. 'Tis true, Sirrah, and for which he deserves a name as lasting as *Columbus*, *America*, *Drake*, *Willoughby*, or any of the greatest *Discoverers* in this latter Age.

He tels us of an *experienced Souldier* that will *startle us*; He says it is Sir *Richard Greenvile*. He *startled* us indeed, when he gave us the villanous *Slam*. This is the *Cornish Elfe* that betrayed the trust reposed in him; the *Dapper Duck* with the *plundered pearls* in his ears, which would shew very glorious in a *Pillory*, and may in time prove *good fee* to *Gregorie*: This is he that was proclaimed a *Rogue* in two *Languages*, with the solemnity of a *Gibbet*; so that his *dreaming* conscience is terrified, and *startles* every minute at *Triangle* Apparitions: Oh, I could write you a Volume of his *Irish*, as well as his *English* exploits. Greenvile.

Some more frivolous ventilations there are at the tail of this *Paper Kite*, but though I have *line*, yet not room enough to *train* him as I would: Onely I cannot but take notice of his describing his *Majesties* orderly *Marches*, from *Salisbury* to *Andover*, & from *Andover* to *Whitchurch*; But of any further *march* he has the wit to keep silence, knowing howwell his Majestie fared afterwards, that he cares not much for any more plain field-fighting; and thinks it a great happinesse, if he can bring it about to *nestle* his men in quiet Garrison this *Winter*. *Aulicus* at a stand in describing his Majesties march.

He lies faster then ever he did, and I shall now be a little beforehand with him: He scribles much upon *Banbury*, as he did upon *Newbery* of late, and his *Newbery* is as followeth, and in it you may read that of *Banbury* the better.

Their Newbery *Victory*.

They lost nine or eleven peece of Canon, four or five hundred Prisoners, stole away in the night without drum beating, (for indeed they were so well beaten themselves, they might spare the beating of drums) left all their Carriages and Ordnance at *Donnington*-Castle, some of them parting wayes never likely to meet again, part of them went sighing towards *Bristoll*, and part of them swearing and cursing towards *Wallingford*.

Banbury.

But after their victory of *Newbery*, now follows their other of *Banbury*, which makes up the glory of the Pamphlet, which is to this effect, being rightly rendred: That Colonell *Fines* made good his retreat, disputing all the way against all their powers and Canon from *Oxford*, teaching their Earl his distance, and that it was not for an *Oxford* party to come too near, since all their losses from *York* to *Newcastle*, from *Newcastle* to *Tinmouth*, from *Tinmouth* to Lincolnshire, from thence to Lancashire and *Leverpoole*; and is it not good policy for the Cavaliers to crowd altogether into a little room in the *West* of *England*, to keep them warm, since the losse of Coals, and *Newcastle*?

But Sirrah, you cannot be content to be half beaten, but you must give ill language, and mis-call the Colonell; but the best is, thou hast scandalized us from one of our Generals to another, and so down to all our Colonells, from *Essex* to *Manchester*, from *Manchester* to *Denbigh*, from *Denbigh* to *Waller*, and so to *Cromwell*, and *Brereton*, and *Meldrum*, and *Purefoy*, and now to this Colonell *Fines*.

Sirrah, what can you say against him; but that he kept his Foot in a Body together, and was the Soul of that Body, animating the Infantry into such skirmishes, as preserved them against you for five miles together, and brought them to *Warwick*, marching in the head of them, where he was received with gratulations for that Service, bringing his Men, Arms, Drums and Colours in spight of *Oxford*, and all their power, when it was expected how he could possibly retreat in such an orderly posture.

Sirrah,

Sirrah, is not this the worst you can say of him? and for this you would have him arraigned; I cannot blame you for wishing it. Surely they at *Oxford* think we are distracted at *London* with the abundance of victories, and that they can perswade us to condemn those that do us service, upon Articles from thence. This *Oxford* would have us all in Jealousies.

Here is another *Oxford* Relation: Certain Copies of the Lord *Says* Letters, as true copies as his Relation is a true copy of the fight at *Newbery* & *Banbury*: How many a scandall from *Oxford* have you conveyed to *London* against this noble Lord? But there is good reason, were he not an honorable faithfull Agent in this Cause, you would not speak so ill of him: Well, I am resolved to admire those onely for *excellent* amongst us, whom I finde blotted in an *Aulicus*; there is most reason for it; sure they are ever our best friends, whom they of *Oxford*, count most their enemies, and reproach soonest.

The Intelligence.

Canterbury. Toll the *Passing-Bell*; for this day St. *William* of *Canterbury* comes to breath his last *Answer* in the *House of Commons*; who (I beleeve) will not trouble their patience with any long *Oration*, having but little to say for himself after open conviction by the mouthes of so many *witnesses*: I smile (not at his wretched condition, but) to think what an *odde* thing he was for a *Politician*; and how *smug* he would have look't in a *Cardinals-Hat*; but the main Jest of all is, that he should have a *Plot* in his head (by all means) to make himself a *Protestant-Pope*; to bring *Rome* to *London*, St. *Angelo* to *Lambeth*, the *Lateran* to *Pauls*; & afterwards go over & *Italianize* with the *wenching Consistory*: But being an old man, you will say he is no company for them then; no matter for that; if you will beleeve my Lord of *Dorset*, he can tell you he is good at *Complement*, with a *Curtezan*, and that's enough for *old Age*.

A very shallow Politician

Tinmouth. The surrender of *Tinmouth* hath opened a free Coal-trade, and saved me the labour of *jerking Colliers* and *Woodmongers*.

Leverpoole. *Leverpoole* in *Lancashire* is ours again: The *North* cleans up apace; only there is *foul weather* still about some few places, as *Scarborough*, *Pomfret*, *Hebersly*, *Newark*, &c.

Marley. *Marley*, the late Governour of *Newcastle*, is delivered over to the Sheriff of *Northumberland*: you may hear more of this *Protestant* within a little while at *Purgatory*.

His Majestie. His *Majestie*, Prince *Charles*, Prince *Maurice*, and Prince *Rupert*, were at their *Rendezvous* lately at *Woodstock*, but they returned at night into *Oxford* again; and preparation was made to receive the King at *Wallingford*: Since this they have had another *Rendezvous* at *Bullington Green* within two miles of *Oxford*.

On Monday last there went from *Oxford* to *Wallingford*, three Regiments of Foot, and some three hundred Horse; and a Party out of *Wallingford* was to joyn with them (as it is thought) to give *Redding* an *Alarm*, thereby to divert us towards *Redding*, whilst they go to releeve *Dunnington*-Castle.

Since this we hear of another *Rendezvous* near *Tame*: and of his Majesties sending out for Horse into *Buckinghamshire*, to horse 2000. of his Foot, either to releeve *Dunnington*, or to enter the *Associated Counties*, and so draw back the Earl of *Manchester*.

Doubt.

How comes it to passe, seeing his *Majestie* has the worst of it, that he still goes on with the war?

Satisfaction.

Such is the power of that destructive Councell about him (whose private *Interests* cannot stand with the Common good, and therefore have absolutely determined to ruinate the Kingdom) that they perswade him of I know not what factions and divisions here, and that as long as he can make a shift to keep any competent Forces about him, he may soon tire us out, who are ready to drop asunder of our selves: By a pretence of this nature, they drew him on to the late fight neer *Newbery*; And with such delusions (I suppose) they may make him still averse to our Propositions for *Peace*. If I were in the *Privy-Chamber* now, I could tell your *Majestie* another Tale, would make these *Propositions* relish well.

London Printed for Robert White, 1644.

A 26

COLLECTION

Of certaine Statutes in force,

VVith full and ready notes in the Margent, containing their effect in briefe.

As alſo the ORDINANCES for the better obſervation of the Lords Day, and the Faſt Dayes.

Publiſhed

For the better caution of ſuch as are inclinable to Delinquency againſt the ſeverall effects of thoſe STATUTES and Ordinances.

And alſo

For the better Information of all ſuch Officers and Miniſters as are by late ſpeciall Warrants authoriſed and commanded to put the ſame Statutes and Ordinances in execution.

For the better ſuppreſſing
1. Of unlawfull Paſtimes and abuſes on the Lords day.
2. Of prophane Swearing and Curſing.
3. Of the loathſome ſin of Drunkenneſſe.
4. Of the ſeverall offences committed by Inne-keepers, Ale-houſe-keepers, and unlicenſed Ale-houſe-keepers.
5. Of unlawfull Games.

And ſeverall other abuſes.

Being appointed by the Lord Mayor of the City of London, to be publiſhed in all Congregations within his Juriſdiction.

London printed by *Robert White*, and are to be ſold at his houſe On Adling-Hill. *MDCXLIV.*

THE EPISTLE TO The READER:

To whose serious consideration are presented some Arguments to move all good Christians to consider their Vows made in their late solemn Covenant, And accordingly to assist in this great work of active Reformation.

Courteous Reader,

HEre is set out to thy view in this ensuing Treatise, some of the penall Statutes now in force against the hainous and common offences of vain swearing, cursing, prophaning of the Lords day, drunkennesse and common gaming, &c. which offences have from one end of the Kingdom to the other, deeply dishonoured our God, provoked his wrath against us, dis-

graced the gospell and Religion professed amongst us, and made the land to mourne and languish under many heavy judgements, and now at last under that sore Plague of ciuill war: the effectuall suppressing of which abominations, how happily may it conduce to repaire the honour of God, to appease the wrath of the most high, to adorne and credit the Gospel of Christ, and to obtaine healing for a bleeding, languishing, dying Nation.

The vowes of God are upon us, most strongly obliging us, sincerely to assist in this worke, as appears by our late nationall Covenant for Reformation, which we have solemnly sworne. That we shall sincerely, really, and

Artic. 1. constantly through the grace of God in our severall places and callings, without respect of persons, endeavour the extirpation of Popery, Prelacy, Superstition, Heresie, Schisme, Prophanesse, and whatsoever shall be found to be contrary to sound doctrine, and the power of godlinesse; least we partake of other mens sins, and thereby be in danger to receive of their Plagues.

Artic. 2.

Artic. 6. We shall also according to our places and callings in this Common Cause of Religion, Liberty, and peace of the Kingdoms, assist and defend all those that enter into this League and Covenant in the maintaining and pursuing thereof.

Now the forenamed sins are ringleaders in prophannesse, directly opposite both to sound doctrine, and the power of godlinesse; and such person or persons as Zealously imploy themselves by warrant from authority to see that the penall Statutes, and the Ordinances against such sins be effectually put in execution, do really proceed as by our Covenant we are strictly engaged, according to our places and callings.

The

The crushing of these outragious and most scandalous offences in this Kingdom, will be no small progresse in the pious designe of Reformation, which hath been begged with so many prayers and teares, yea dearly bought with so much blood.

Gods people may herein learne wisdom of the children of this world in their generation, for when the Prelaticall and Popish faction had designed the utter ruine of the true Religion amongst us, both in truth of doctrine, and power of godlinesse, and the introducing of Atheisme, Popery, and prophanesse; their compendious method was to stock up the Lords day by the roots, both by preaching, and publishing licentious Pamphlets against the doctrine, and morality of the Sabbath, and by sending forth Declarations in the Kings name, to be read in all Churches and Chappels, directly against the practicall sanctification of the Sabbath: Whereby both all godly Ministers, all publike Ordinances, and therein the whole life of Religion were exposed to contempt; So that now we are (by Gods great blessing) upon the great worke of Reformation, in removing the rubbish of sin, and advancing pure Ordinances, and the power of godlinesse: our most compendious way thereto, is the carrying on of this worke in the suppressing of the aforesaid abuses, and that the Lords day may be restored to her primative glory.

Much good successe hath already crowned these endeavours in the City of London, *and places adjacent, especially in putting a stop to drunken courses, sensuall sports, and other prophanations of the Lords day; which inviteth* London *to persist, and likewise all the Counties of the Kingdom to set upon the like worke, it being a worke, that doth so much conduce to the glory of God: And it is*

not doubted, but that the Royall City of London will be an exemplary patterne to all the Cities and Counties of the Kingdom of England, in ſpewing out, all theſe loathſome ſins; for which the Lord might juſtly cauſe the land to vomit out her Inhabitants.

The life of all our politicall Lawes, conſiſts in their lively and faithfull execution, the publiſhing of theſe Statutes therefore, may be very uſefull to all, but chiefly for a rule for thoſe to walke by, that are authoriſed to put the ſame in execution; and alſo for thoſe that are ſubject to violate the ſaid Lawes, that ſo they may take warning and avoid the penalties.

A happy thing it were, and much to be deſired, as being a matter much conducing to the carrying on of this worke, that all godly Miniſters would informe the judgements of the people in their preaching, of the greatneſſe of theſe offences; that ſo the ſword of the Magiſtrate, and the ſword of the Miniſtry going together, the worke may be carried on with the more eaſe, to the glory of God, the credit of the Goſpel, and the comfort of the Godly: It was the practice of good King Jehoſaphat, 2 Chro. 17. 8,9. He ſent the Prieſts and Levites to inſtruct the people, and in the 10. verſe ſaith the holy Ghoſt, the feare of the Lord fell upon all the Kingdoms of the lands that were round about Judah, ſo that they made no war againſt Jehoſaphat; ſuch glorious effects may this worke produce if it be done with courage for God; God now cals for men to put too their helping hand in this active worke for Reformation.

And let no man think the worke too low for him, for the worke is Gods, and our Covenant binds us to it, and there is a curſe pronounced againſt thoſe that do it not, in the

the 48. *of* Jer. *and the* 10 *verſe*, Curſed be he that doth the worke of the Lord negligently: *And for our incouragement, it is ſaid in the* 2 Chron. 15. *and the* 7. *verſe*, Be ye ſtrong therefore, and let not your hands be weak, for your worke ſhall be rewarded: *Therefore let us as the holy Ghoſt ſaith, in the* 1 Chron. 22. *and the* 16. *verſe*, Ariſe and be doing, and the Lord will be with us: *Thus I humbly wiſh that this worke may be ſeriouſly thought upon, and faithfully carried on, to the high pleaſure of Almighty God, and the profit and quiet of the Common wealth.*

Yours, W. B.

The

The Titles of the Statutes and Ordinances contained in this Collection, viz.

1. Car. 1. *There shall be no Assemblies for unlawfull Pastimes on the Lords day.* Page 1.

3. Car. 1. *A Restraint of divers abuses committed on the Lords Day.* pag. 3.

1. Jac. 22. *The duty of Shoomakers.* pag. 5.

An Ordinance of the Lords and Commons assembled in Parliament, for the better observation of the Lords day. pag. 5.

21. Jac. 20. *None shall prophanely swear or curse.* pag. 9.

1. Jac. 9. *Severall penalties of Ale-house-keepers, for their severall offences.* pag. 10.

4. Jac. 5. *The penalty of a Drunkard, and of him that continueth drinking in an Ale-house.* pag. 14.

7. Jac. 10. *The penalty for an offence committed against any of the Branches of the Statute of* 1. Jac. 9. *or* 4. Jac. 5. *touching Ale-house-keepers and Drunkards.* pag. 18.

21. Jac. 7. *The Statutes of* 1. Jac. 9. *and* 4. Jac. 5. *made perpetuall. One Witnesse shall be sufficient to convince a man of Tipling or Drunkennesse.* pag. 18.

~~2. Car. 4. *Forreiners or Well-as Inhabitants shall not be permitted to Tipple in Innes, Ale-houses, &c.*~~ pag. 21.

5. & 6. Ed. 6. cap. 25. *None shall sell Ale or Beer without Licence, and they shall be bound by Recognisance.* pag. 22.

3. Car. 3. *The forfeiture and punishment of him that keepes an Ale-house without Licence.* pag. 25.

4. Jac. 4. *In what case only Ale or Beer may be sold to an Ale-house-keeper having no Licence.* pag. 28.

33. Hen. 8. cap. 8. *Artillery shall be maintained, and unlawfull Games debarred.* pag. 30.

2. & 3. Phil. & Mar. cap. 9. *All Licences to keep houses for unlawfull Games shall be void.* pag. 35.

An Ordinance of the Lords and Commons in Parliament assembled: for the better observation of the Monethly Fast. pag. 36.

Dalton, fol. 363. *The Form of an Oath concerning the Office of a Constable.* pag. 39.



Anno primo CAROLI REGIS.

CAP. I.

There ſhall be no Aſſemblies for unlawfull Paſtimes upon the Lords-day.

FOraſmuch as there is nothing more acceptable to God then the true and ſincere Service and Worſhip of him, according to his holy will; and that the holy keeping of the Lords-day, is a principall part of the true Service of God, which in very many places of this Realm hath been, and now is profaned and neglected by a diſorderly ſort of people, in exerciſing and frequenting Bear-baiting, Bull-baiting, Enterludes, common Playes, and other unlawfull exerciſes and paſtimes upon the Lords-day: And for that many quarrels, bloodſheds, and other great inconveniencies have grown by the reſort and concourſe of people going out of their own Pariſhes to ſuch diſordered and unlawfull exerciſes and paſtimes, neglecting Divine-worſhip both in their owne Pariſhes and elſewhere: Be it enacted by the Kings moſt excellent Majeſtie, and the Lords and Commons in this preſent Parliament aſſembled, and by the authority of the ſame, That from and after forty dayes next after the end of this Seſſion of Par-

No meetings out of their own Parishes on the Lords day for any sports.

No unlawfull pastimes to be used by any person within his own Parish.

3. and, for every offence to the poor.

A Justice of the County, or chief officer of any Corporate Town upon view, confession, or proof of one witnes upon oath, shall give warrant to the Constables, or Church-wardens of the Parish to levie the said penalty by distresse.

In default of distress the offender shall be set in the stocks for three hours.

If any be sued for executing this Law, he may plead the generall issue.

None to be impeached, unless questioned within a moneth after the offence committed.

liament, there shall be no meetings, assemblies, or concourse of people out of their own Parishes on the Lords day within this Realm of England, or any the Dominions thereof, for any sports and pastimes whatsoever; nor any Bear-baiting, Bull-baiting, Enterludes, common Playes, or other unlawfull exercises, and pastimes used by any person or persons within their own Parishes, and that every person & persons offending in any the premises, shall forfeit for every offence three shillings four pence, The same to be employed and converted to the use of the poor of the Parish where such offence shall be committed: And that if any one Justice of the Peace of the County, or the chief Officer or Officers of any City, Borough, or Town Corporate where such offence shall be committed, upon his or their view, or confession of the party, or proof of any one or more witnesses by oath, which the said Justice or chief Officer or Officers shall by vertue of this Act have authority to minister, shall finde any person offending in the premisses, the said Justice or chief Officer or Officers shall give Warrant under his or their hand and seal to the Constables, or Church-wardens of the Parish or Parishes where such offence shall be committed, to levie the said penalty so to be assessed, by way of distresse, and sale of the goods of every such offender, rendring to the said offenders, the over-plus of the money raised of the said goods so to be sold; And in default of such distresse, that the party offending be set publikely in the stocks by the space of three hours; And that if any man be sued or impeached for the execution of this Law, he shall and may plead the generall Issue, and give the said matter of Justification in evidence. Provided that no man be impeached by this Act, except he be called in question within one moneth next after the said offence committed. Provided also, that the Ecclesiasticall Jurisdiction within this Realm, or any the Dominions thereof, by vertue of this Act or any thing therein contained, shall not be abridged, but that the Ecclesiasticall Court may punish the said offences, as if this Act had not been made.

Anno

Anno tertio CAROLI REGIS.

CAP. I.

A Reſtraint of divers abuſes committed on the Lords-day.

FOraſmuch as the Lords-day, commonly called Sunday, is much broken and profaned by Carriers, Wagoners, Carters, Wain-men, Butchers and Drovers of Cattell, to the great diſhonour of God, and reproach of Religion; Be it therefore enacted by the Kings moſt excellent Majeſtie, & the Lords & Commons in this preſent Parliament aſſembled, and by the authority of the ſame, That no Carrier with any Horſe or Horſes, nor Waggonmen with any Waggon or Waggons, nor Car-men with any Cart or Carts, nor Wain-men with any Wain or Wains, nor Drovers with any Cattell, ſhall after fourty dayes next after the end of this preſent Seſſion of Parliament, by themſelves, or any other, travell upon the ſaid Day, upon pain that every perſon and perſons ſo offending ſhall loſe and forfeit twenty ſhillings for every ſuch offence: Or if any Butcher by himſelf, or any other for him, by his privity or conſent, ſhall after the end of the ſaid fourty dayes, kill, or ſell any Victuall upon the ſaid Day; That then every ſuch Butcher ſhall forfeit and loſe for every ſuch offence, the ſumme of ſix ſhillings and eight pence; The ſaid offences, and every of them being done in view of any Juſtice of the Peace, Major, or other head Officer of any City or Town Corporate, within their limits reſpectively, or being proved upon Oath by two, or more witneſſes, or by the confeſſion of the party offending, before any ſuch Juſtice, Major, or head Officer, within their ſeverall limits reſpectively, wherein ſuch offence ſhall be committed; To which end every ſuch Juſtice, Major, or head Officer, ſhall have power by this Act, to miniſter an Oath to ſuch witneſſe or witneſſes; All which ſummes

No Carrier with horſe, waggon-man nor Carman, with Waggons or Carts, Wain-men with Wains, nor Drover with Cattell ſhal travell on the Lords-day, upon forfeiture of 20. s. for every offence.

If a Butcher kill or ſell any Victuall on the Lords-day, he ſhall forfeit 6.s. 8.d. for every offence, to be levied by diſtreſs.

or penalties, shall or may be levied by any Constable, or Churchwarden, by warrant from any such Justice or Justices of the Peace, Major, or other head Officer, as aforesaid, within their severall limits, where such offence shall be committed or done, by distresse and sale of the offenders goods, rendring to the party the over-plus; or shall be recovered by any person or persons that will sue for the same, by Bill, Plaint, or Information, in any of his Majesties Courts of Record, in any City, or Town Corporate, before his Majesties Justices of the Peace, in their generall Sessions of the Peace: All which forfeitures shall be employed to, and for the use of the poor of the Parishes, where the said offences shall be committed or done, saving onely that it shall be lawfull to, and for any such Justice, Major, or head Officer, out of the said forfeitures, to reward any such person or persons that shall inform, or otherwise prosecute any person or persons offending against this present Act, according to their discretions, so that such reward exceed not the third part of the forfeiture; Provided that such Bill, Plaint, or Information shall be commenced, sued and prosecuted in the County, City, or Town Corporate, where such offence shall be committed and done, and not else-where, wherein no Essoigne, Protection or Wager of Law shall be allowed to the Defendant. Provided alwayes that it shall be lawfull for any Constable or Churchwarden, that shall have any Suit or Action brought against them for any distresse, by them or any of them to be taken by force of this present Act, to plead the generall Issue, and to give the speciall matter in evidence: Provided likewise that no person or persons whatsoever, shall be impeached by this Act, unlesse he be thereof questioned within six moneths after the offence committed. Provided further, that this Act shall not in any sort abridge or take away the authority of the Court Ecclesiasticall.

Or to be recovered by any that will sue by Bill, Plaint, or Information.

All which forfeitures shall be to the poor.

Saving a third part to the Informer that shall sue.

Which suit shall be in the County, City, or Town where the offence shal be committed, and not elsewhere.

If Suit or Action be brought against any constable or churchwarden for any distres taken by them, to plead the generall issue.

None shall be impeached, if not questioned within six moneths.

Anno

Anno primo JACOBI REGIS.

CAP. XXII.

The duty of Shoomakers.

NO Cordwainer or Shoomaker shall shew, to the intent to put to sale any Shoes, Boots, Buskins, Startups, Slippers or Pantofles upon the Sunday, upon pain of forfeiture for every pair of Shoes, Boots, Buskins, Startups, Slippers and Pantofles made, sold, shewed, or put to sale, contrary to the true meaning of this Act, three shillings four pence, and the just and full value of the same.

No Shomaker shall make, shew, or put to sale, any Wares upon the Lords-day, upon pain of 3.s.4.d. for every time, and the value of the ware besides.

An Ordinance of the LORDS and COMMONS assembled in Parliament, for the better observation of the LORDS-DAY.

FOrasmuch as the Lords-day, notwithstanding severall good Laws heretofore made, hath been not onely greatly prophaned, but divers ungodly Books have been published by the Prelaticall Faction, against the morality of that Day, and to countenance the profanation of the same, to manifest the indangering of souls, prejudice of the true Religion, great dishonour of Almighty God, and provocation of his just wrath and indignation against this Land; The Lords and Commons for remedy thereof, do Order and Ordain, and be it Ordered and Ordained, That all the Laws enacted, and in force, concerning the observation of the Lords-day, be carefully put in execution; and that all and singular person and persons whatsoever, shall on every

All Laws enacted and in force concerning the observation of the Lords-day are to be put in due execution.

That all persons apply themselves to the Sanctification of the Lords-day both in publick and private.

That no person cry or expose to sale any goods upon forfeiture of the same.

None to travell upon forfeiture of ten shillings for every offence.

None to worke, or carry burthens upon forfeiture of twelve shillings for every offence.

No person above the age of 14. years shall be present at any sport or pastime whatsoever upon forfeiture of 5. shillings for every offence.

Those that have the government of children under the age of 14. years shall forfeit 12 pence for every of the said offences.

All May-Poles to be taken down, and no more to be erected.

Lords-day, apply themselves to the sanctification of the same, by exercising themselves thereon, in the duties of Piety and true Religion, publikely and privatly: And that no person or persons whatsoever, shall publikely cry, shew forth, or expose to sale, any Wares, Merchandizes, Fruit, Herbs, Goods or Chattels whatsoever, upon the Lords-day, or any part thereof; upon pain, that every person so offending shall forfeit the same goods so cried, shewed forth or put to sale: And that no person or persons whatsoever, shall without reasonable cause for the same, travell, carry burthens, or do any worldly labours, or work whatsoever, upon that day or any part thereof; upon pain, that every one travelling contrary to the meaning of this Ordinance, shall forfeit for every offence, ten shilling of lawfull money, and that every person carrying any burthen, or doing any worldly labour or work, contrary to the meaning hereof, shall forfeit five shillings of like money for every such offence.

And be it further ordained, that no person or persons shall hereafter upon the Lords-day, use, exercise, keep, maintaine, or be present at any Wrestlings, Shooting, Bowling, Ringing of Bels for pleasure or pastime, Masque, Wake, otherwise called Feasts, Church-Ale, Dancing, Games, Sport or Pastime whatsoever; upon pain, that every person so offending, being above the age of fourteen years, shall lose and forfeit five shillings for every such offence.

And be it further ordained, that all and singular person and persons, that have the care, government, tuition or education of any childe or children, under, or within the age of fourteen years shall forfeit and lose twelve pence for every of the said offences that shall be committed by any such childe and children.

And because the prophanation of the Lords-day hath been heretofore greatly occasioned by May-Poles (a Heathenish vanity, generally abused to superstition and wickednesse) The Lords and Commons do further Order and Ordain, that all and singular May-Poles, that are, or shall be erected, shall be taken down, and removed by the Constables, Borsholders, Tythingmen, petty Constables, and Church-Wardens of the Parishes and places where the same be; and that no May-pole shall be hereafter set up, erected, or suffered to be within this Kingdom of *England* or Dominion of *Wales*. And

And it is further Ordained, that if any of the said Officers shall neglect to do their Office in the premisses, within one week after notice of this Ordinance, every of them for such neglect shall forfeit five shillings of lawfull moneys, and so from week to week, weekly five shillings more afterwards, till the said May-pole shall be taken down and removed.

The Officers for their neglect to forfeit 5. s. for every weeke.

And that if any Justice of the Peace of the County, or the chiefe Officer or Officers, or any Justice of the Peace, of, or within any City, Borough, or Town-Corporate, where the said offences shall be committed upon his or their view, or confession of the party, or proofe of any one, or more witnesses by oath (which the said Justice, chief Officer or Officers, is by this Ordinance authorized to minister) shall finde any person offending in the premisses, the said Justice, or chief Officer or Officers, shall give warrant under his or their hand and seal, to the Constables or Church-wardens of the Parish or Parishes where such offence shal be committed, to seize the said goods, cried, shewed forth, or put to sale as aforesaid; and to leavie the said other forfeitures or penalties by way of distresse, and sale of the goods of every such Offender, rendring to the said offenders the overplus of the monies raised thereby; And in default of such distresse, or in case of insufficiency, or inability of the offender to pay the said forfeitures or penalties, that the party offending be set publikely in the Stocks by the space of three hours. And all and singular, the forfeitures or penalties aforesaid, shall be imployed and converted to the use of the poor of the Parish where the said offences shall be committed, saving onely, that it shall and may be lawfull to, and for any such Justice, Major, or head Officer or Officers, out of the said forfeitures or penalties, to reward any person or persons that shall inform of any offence against this Ordinance, according to their discretions; so as such reward exceed not the third part of the forfeiture or penalties.

A Justice of the peace of the County, Major, or chief Officer of any corporate Town, upon view, confession, or proof of one, or more witnesses upon oath, shall give warrant to the Constable or Church Wardens of the Parish to leavy the said penalties by distresse.

And it is further Ordained by the said Lords and Commons, that the Kings Declaration concerning observing of Wakes, and use of exercise and recreation upon the Lords day; The Book intituled, *The Kings Majesties Declaration to his Subjects, concerning lawfull sports to be used*; and all other Books and Pamphlets that have been, or shall be written, Printed or published against the

The Kings Declarations concerning Wakes, and recreations, and concerning lawfull sports to be used; and all other books and pamphlets against the morality of the 4. Commandment, to be burnt publikely.

the morality of the fourth Commandment, or of the Lords-day, or to countenance the prophanation thereof, be called in, seized and suppressed, and publiquely burnt by the Justices of Peace, or some, or one of them, or by the chief Officer or Officers aforesaid, in their severall limits, or by their warrant or command. Provided, and be it declared, That nothing in this Ordinance shall extend to the prohibiting of dressing of meat in private Families, or the dressing and sale of Victuals in a moderate way in Innes, or Victualling-houses, for the use of such as otherwise cannot be provided for; or to the crying and selling of Milk before nine of the clock in the morning, or after four of the clock in the afternoon, from the tenth of *September*, till the tenth of *March*: or before eight of the clock in the morning, or after five of the clock in the afternoon, from the tenth of *March*, till the tenth of *September*.

Meat to be dressed in a moderate way for present necessity.

And milk to be sold according to the hours appointed.

And whereas there is great breach of the Sabbath by Rogues, Vagabonds, and Beggars, it is further Ordained, That the Lord Major of the City of *London*, and all Justices of Peace, Constables, Church-wardens, and other Officers and Ministers whatsoever, shall from time to time cause all Laws against Rogues, Vagabonds and Beggars to be put in due execution; and take Order that all Rogues, Vagabonds and Beggars, do on every Sabbath-day repair to some Church or Chappell, and remain there soberly and orderly during the time of Divine worship. And that all and singular person and persons, that shall do any thing in the execution of this Ordinance, shall be protected and saved harmlesse by the Power and Authority of Parliament.

All Laws against Rogues and Vagabonds to be put in due execution, and care to be taken that they repair to some Church or Chappell every Sabbath-day, there to remain during the time of Divine worship.

And be it further Ordained, that this Ordinance be printed and published, and read in all Parish Churches and Chappels, before the Sermon in the morning, on some Lards-day before the first of *May* next, on the South side of *Trent*, before the first of *June* next, on the North side of *Trent*.

Die Sabbathi, 6. April. 1644.

Ordered by the Lords and Commons assembled in Parliament, That this Ordinance be printed and published, and read in all Churches & Chappels, before the Sermon in the morning, on some Lords-day before May 1. *next, on the South side of* Trent; *& before* Jun. 1. *next on the North side of* Trent.

Hen. Elsynge, Cler. Parl. D. Com.

Anno viceſimo primo JACOBI REGIS.

CAP. XX.

None ſhall prophanely ſwear or curſe.

FOraſmuch as all profane ſwearing & curſing is forbidden by the Word of God, Be it therefore enacted by the authority of this preſent Parliament, that no perſon or perſons ſhall from henceforth prophanely ſwear or curſe: And that, if any perſon or perſons ſhall at any time or times hereafter offend herein, either in the hearing of any Juſtice of Peace of the County, or of any Major, Juſtice of Peace, Bailiffe, or head Officer of any City, or Town Corporate, where ſuch offence is, or ſhall be committed, or ſhall thereof be convicted by the oaths of two witneſſes, or by confeſſion of the party before any Juſtice of Peace of the County, or head Officer, or Juſtice of the Peace in the City or Town Corporate where ſuch offence is, or ſhall be committed; To which end, every Juſtice of Peace, and every ſuch head Officer ſhall have power by this Act to miniſter the ſame Oath: That then every ſuch offender ſhall for every time ſo offending, forfeit & pay to the uſe of the poor of that Pariſh, where the ſame offence is, or ſhall be committed, the ſumme of twelve pence. And it ſhall alſo be lawfull for the Conſtable, Church-wardens, and Overſeers of the poor of that Pariſh, by warrant from ſuch juſtice of Peace, or head Officer, to levy the ſame ſumme and ſummes of money, by diſtreſſe, and ſale of the offenders goods, rendering to the party the overplus. And in defect of ſuch diſtreſſe, the offender, if he or ſhe be above the age of 12. yeers, ſhall by warrant from ſuch Juſtice of the Peace, or head Officer, be ſet in the Stocks by three whole houres; but if the offender be under the age of twelve yeers, and ſhall not forthwith pay the ſumme of twelve pence, Then he or ſhe, by warrant of ſuch Juſtice of Peace, or head Officer, ſhall be whipped by the Conſtable, or by the parent or maſter in his preſence.

For every prophane oath or curſe, the offender ſhall upon conviction by two witneſſes or confeſſion, forfeit 12.d. to the poor.

The Conſtables, Church-wardens, and Overſeers for the poor ſhall by warrant of the Juſtice of Peace levy the ſaid forfeitures by diſtreſſe.

In defect of diſtres, the offender (if above twelve yeers of age) ſhall be ſet in the ſtocks 3. hours.

If under 12. yeers, and ſhall not forthwith pay the ſaid 12. d. he ſhall be whipt by the Conſtable, Parent, or Maſter.

If the offender sue any officer for distraining, whipping, or stocking, the defendant may plead the generall issue.

And have good costs

Every offence shall be complained of, and proved within twenty dayes.

This Act shall be read in every church upon the Lords-day, twice every yeer.

And be it further enacted, That if any such offender shall commence any Suit in Law against any Officer or other, for such distraining, sale of goods, whipping, or setting in the stocks, the Defendant, or Defendants may plead the generall Issue, and give the speciall matter in evidence to the Jury at the triall. And if it be found against the Plaintiffe, or that the Plaintiffe be nonsuit, the Defendant or Defendants shall be allowed good Costs, to be taxed by the Court.

Provided nevertheless, that every offence against this Law, shall be complained of, and proved, as abovesaid, within twenty dayes after the offence committed.

And it is also enacted, That this Act shall be read in every Parish Church by the Minister thereof, upon the Sunday after Evening prayer, twice in the yeer.

Anno primo JACOBI REGIS.

CAP. IX.

Severall Penalties of Alehouse-keepers, for their severall Offences.

The true and principall use of Innes, Alehouses, and other Victualling-houses.

WHereas the ancient, true and principall use of Innes, Alehouses and Victualling-houses, was for the receit, and lodging of wayfaring people travelling from place to place, and for such supply of the wants of such people as are not able by greater quantities to make their provision of Victuals, and not meant for entertainment and harbouring of lewd and idle people to spend and consume their money and their time in lewd and drunken manner:

Be it therefore enacted by the Kings most excellent Majestie, and the Lords and Commons in this present Parliament assembled, and by the authority of the same, that if after forty dayes next ensuing after the end of this present Session of Parliament, any Inne-keeper, Victualler or Ale-house-keeper within this Realm of England, or the Dominion of Wales, do permit or suffer

ſuffer any perſon or perſons inhabiting and dwelling in any City, Town Corporate, Market Town, Village or Hamlet within this Realm of England, and Dominion of Wales, where any ſuch Inne, Ale-houſe, or Tipling-houſe, is or ſhall be to remain & continue drinking or tipling in the ſaid Inne, Victualling houſe, Tipling-houſe, or Ale-houſe, other then ſuch as ſhal be invited by any Traveller, & ſhal accompany him during his neceſſary abode there: and other then Labouring and Handicrafts-men, in Cities and Towns Corporate, and Market Towns, upon the uſuall working dayes, for one hour at dinner time, to take their diet in an Ale-houſe: and other then Labourers and Work-men, which for the following of their work by the day or by the great in any City, Town Corporate, Market Town or Village, ſhall for the time of their ſaid continuing in work there, ſojourn, lodge, or victuall in any Inne, Ale-houſe, or other Victualling-houſe, other then for urgent and neceſſary occaſions, to be allowed by two Juſtices of Peace, That then every ſuch Inne-keeper, Victualler, or Ale-houſe-keeper, ſhall for every ſuch offence forfeit and loſe the ſumme of ten ſhillings of currant money of England, to the uſe of the poor of the Pariſh where ſuch offence ſhall be committed: the ſame offence being viewed and ſeen by any Major, Bailiffe or Juſtice of Peace within their ſeverall limits, or proved by the oath of two witneſſes, to be taken before any Major, Bailiffe or any other head Officer, or any one or more Juſtice or Juſtices of the Peace, who by vertue of this Act, ſhall be authorized to miniſter the ſaid oath to any perſon or perſons that can or will juſtifie the ſame, being within the limits of their ſaid Commiſſion.

If an Ale-houſe-keeper ſuffer a dweller of the Town or Village where the Inne, or Ale-houſe is, to continue drinking there (but ſuch as ſhall be invited by a Traveller) he ſhall for every offence forfeit 10. s. to the poor.

Such offence being ſeen by any Major, or Juſtice, or proved by oath of two witneſſes, to be taken by ſuch Major or Juſtice.

21. Jac. 7. one witneſſe is to be taken.

And be it further enacted by the authority aforeſaid, That if any Inne-keeper, Alehouſe-keeper or Victualler, ſhal at any time utter or ſell leſſe then one full Ale quart of the beſt Beer or Ale for a peny, and of the ſmall two quarts for one peny, That then every ſuch Inne-keeper, Ale-houſe-keeper or Victualler, ſhall forfeit for every ſuch offence being duly proved in manner above limited, the ſumme of twenty ſhillings of lawfull money of England, to the uſe aboveſaid, All and every the ſaid penalties to be levied by the Conſtables or Churchwardens of the Pariſh or Pariſhes where the offence or offences ſhall be committed,

If he ſell leſſe then an Ale-quart of the beſt Bear or Ale for a peny, and 2. quarts of the ſmall, he ſhall forfeit 20. s. to the poor for every offence, proved as above limited.

The ſaid penalties to be levied by the Conſtables and Ch. Wardens by diſtres.

mitted, by way of diſtreſſe to be taken and detained for the ſaid forfeitures, and for default of ſatisfaction within ſix dayes next enſuing, the ſame then to be preſently appriſed and ſold, and the ſurpluſage or remainder over and above to be delivered to the party, of whom the diſtreſſe was taken, and for want of ſufficient diſtreſſe, the party or parties offending, to be by the Major, Bailiffe, other head Officer, or Juſtice or Juſtices aforeſaid, committed to the common Gaole, there to remain untill the ſaid penalty or penalties be truly paid.

And for want of diſtreſſe, the offender to be committed to the common gaole, till he pay the penalty.

And be it further enacted by the authority aforeſaid, That if the Conſtables or Churchwardens do neglect their duty in levying, or do not levy the ſaid ſeverall penalties, or in default of diſtreſſe or diſtreſſes, from time to time, do neglect to certifie the ſame default of diſtreſſe, by the ſpace of twenty dayes then next enſuing, to the Major, Bailiffe, or other head Officer, or Juſtice of Peace within whoſe Juriſdiction the offence is committed: Then every perſon and perſons ſo offending, ſhall forfeit for every ſuch default, the ſumme of fourty ſhillings of currant money of England, to the uſe of the poor of the Pariſh where ſuch offence ſhall be committed, to be levied by way of diſtreſſe of the offenders goods, by warrant from any one or more Juſtice or Juſtices of Peace, Major, Bailiffe, or other head Officers within the limits of their Juriſdictions reſpectively, under his or their hand and ſeal, to be taken and detained for the ſaid forfeitures, for the ſpace of ſix dayes then next enſuing, Within which time if payment be not made, the ſame goods to be preſently appriſed and ſold and the ſurpluſage and remainder over and above (if any be) to be delivered to the party of whom the diſtreſſe was taken: And for want of ſuch ſufficient diſtreſſe, the Conſtables, Churchwarden or Churchwardens ſo offending, to be by the Major, Bailiffe, or other head Officer, Juſtice or Juſtices of Peace, committed to the common Gaole, there to remain untill the ſaid penalty or penalties be truly paid: for all which penalties, which ſo ſhall be levied by the ſaid Conſtables or Churchwardens, they the ſaid Conſtables and Churchwardens, ſhall be accomptable to their ſucceſſours and other the pariſhioners, in ſuch ſort as they uſually be in other Church reckonings or accompts. And for all forfeitures to be levied by reaſon of

If the Conſtables or churchwardens neglect to levy, or to certifie the default of diſtreſſe by twenty dayes, they ſhall forfeit for every default 40 s.

For all which levies the Conſtables or Churchwardens ſhal be accomptable to their Succeſſors and other the Pariſhioners

of any neglect of the Conſtables or Churchwardens, thoſe ſhall be accomptable, who by force of any Warrant or Precept do levy the ſame, or upon the enlargement of perſons committed, do receive the ſame.

And be it further enacted, That all other Laws and Statutes touching Inne-keepers, Victuallers, and Ale-houſe-keepers ſhall ſtill remain in their former force, and be put in due execution.

This Act to continue to the end of the firſt Seſſion of the next Parliament.

Provided alwayes, and be it enacted by the authority of this preſent Parliament, that the correction and puniſhment of ſuch as ſhall offend againſt this Act or any part thereof within either of the two Univerſities of this Realm, or the Precincts or Liberties of the ſame, ſhall be done upon the offenders, and Juſtice ſhall be miniſtred in this behalf, according to the intent and true meaning of this Law, by the Governours, Magiſtrates, Juſtices of the Peace or other principall Officers of either of the ſame Univerſities, to whom in other caſes the adminiſtration of Juſtice, and correction, and puniſhment of offenders by the Laws of this Realm and their ſeverall Charters doth belong or appertain, and that no other within their Liberties for any matter concerning this Law contrary to their ſeverall Charters, do intermeddle, and that all penalties and ſummes of money to be forfeited or loſt by force of this Act, within either of the Univerſities, or the Liberties or Precincts of the ſame, ſhall be levied by the Officers or Miniſters of either of the ſaid Univerſities, to be from time to time in that behalf appointed by the Vicechancellours thereof for the time being reſpectively, And that all powers and authorities either of impriſonment or otherwiſe, before given or appointed by this Act, ſhall by the Governours, Magiſtrates and principall Officers aboveſaid of either of the Univerſities, be duely executed and done within either of the ſaid Univerſities, and the Liberties and Precincts of the ſame, according to the true intent and meaning of this Act. 21. *Jac.* 7. *made perpetuall.*

The puniſhment of offenders againſt this Law in either of the Univerſities, to be miniſtred by the Governours, Magiſtrates, Juſtices of the Peace, or other principall Officers of the ſame.

And that all penalties and ſummes of money forfeit and loſt by force of this Act within the ſaid univerſities, ſhall be levied by the Officers and Miniſters of the ſame, as ſhall be appointed by the Vicechancellors for the time being.

And that the ſaid Governours, Magiſtrates and principal Officers ſhall have the like power and authority to impriſon or otherwiſe, as in this Act is before appointed.

Anno quarto JACOBI REGIS.

CAP. V.

The Penalty of a Drunkard, and of him that continueth drinking in an Alehouſe.

Drunkenneſſe the root and foundation of all other abominations.

WHereas the loathſome and odious ſin of Drunkenneſſe is of late grown into common uſe within this Realm, being the root and foundation of many other enormous ſins, as Bloudſhed, Stabbing, Murder, Swearing, Fornication, Adultery, and ſuch like, to the great diſhonour of God, and of our Nation, the overthrow of many good Arts and munuall Trades, the diſabling of divers Workmen, and the generall impoveriſhing of many good Subjects, abuſively waſting the good creatures of God:

Be it therefore enacted by the Kings moſt excellent Majeſtie, the Lords and Commons in this preſent Parliament aſſembled, and by the authority of the ſame, That all and every perſon or perſons, which after fourty dayes next following the end of this preſent Seſſion of Parliament, ſhall be drunk, and of the ſame offence of drunkenneſſe ſhall be lawfully convicted, ſhall for every ſuch offence forfeit and loſe five ſhillings of lawfull money of England, to be paid within one week next after his, her, or their conviction thereof, to the hands of the Churchwardens of that Pariſh where the offence ſhall be committed, who ſhall be accomptable thereof to the uſe of the poor of the Pariſh. And if the ſaid perſon or perſons ſo convicted, ſhall refuſe or neglect to pay the ſaid forfeiture as aforeſaid, then the ſame ſhall be from time to time levied of the goods of every ſuch perſon or perſons, ſo refuſing or neglecting to pay the ſame, by Warrant of Precept from the ſame Court, Judge, or Juſtices, before whom the ſame conviction ſhall be. And if the offender or offenders be not able to pay the ſumme of five ſhillings, Then the offender or offenders ſhall be committed to the Stocks, for every offence, there to remain by the ſpace of ſix hours.

Every one convicted of drunkenneſſe ſhal for every offence forfeit 5. s. to the poor.

And for default of payment to be levied of the offenders goods.

If not able to pay the ſaid 5. s. to be committed to the ſtocks for every offence ſix hours.

And

And be it further enacted by the authority aforeſaid, That if any Conſtable, or any other inferiour Officer of that Pariſh or place where the offence ſhall be committed, to whom that ſhall be given in charge by the Precept of any Major, Bailiffe, other head Officer, or Juſtices of the Peace within their ſeverall Limits, do neglect the due correction of the ſaid offender, or the due levying of the ſaid penalties, where diſtreſſe may be had, Then every perſon ſo offending, ſhall forfeit the ſumme of ten ſhillings of currant money of England, to the uſe of the poor of the ſame Pariſh, or place where the offence ſhall be committed, to be levied by way of diſtreſſe by any other perſon or perſons, having Warrant from any Major, Bailiffe, or other head Officer, Juſtices of Peace, or Court, where any ſuch conviction ſhall be. And to be paid to the Churchwardens as before limited, who are alſo to accompt for the ſame to the uſe aforeſaid.

If the Conſtable neglect the due correction, or levying, (where diſtres may be had) he ſhall forfeit 10.s. to the poor, to be levied by diſtreſſe by any other perſon having warrant from any Juſtice where the conviction ſhall be.

And be it further enacted by the authority aforeſaid, That if any perſon or perſons within this Realm of England, or the Dominions of Wales, ſhall remain or continue drinking or tipling in any Inne, Victualling-houſe, or Ale-houſe, being in the ſame City, Town, Village, or Hamlet, wherein the ſaid perſon or perſons (ſo remaining tipling or drinking) doth dwell & inhabit at the time of ſuch drinking and tipling, And the ſame being viewed and ſeen by any Major, or other head Officer, Juſtice or Juſtices of Peace within their ſeverall Limits, or duly proved in ſuch manner and form as is limited in and by one Act of Parliament, made in the firſt Seſſion of this preſent Parliament, entituled, An Act to reſtrain the inordinate haunting and tipling in Innes, Ale-houſes, and other Victualling-houſes, unleſſe it be in ſuch caſe or caſes, as be tolerated or excepted in the ſaid Act, That then every perſon or perſons ſo offending, ſhall forfeit and loſe for every ſuch offence the ſumme of three ſhillings and four pence, of currant money of England, to the uſe of the poor of the Pariſh where the ſaid offence ſhall be committed, to be levied by way of diſtreſſe, in ſuch manner and form as is before appointed by this Act, for the levying of the penalty of five ſhillings for being drunk. And if it happen that any offender or offenders, againſt the true intent of this Clauſe or Branch, being thereof lawfully convicted, be not able to pay the

3.s.4.d. for every offence of continuing drinking in an Ale-houſe of the town or village where the party (ſo drinking) doth dwell.

the said forfeiture or forfeitures, Then it shall and may be lawfull for any Major, Bailiffe, or other head Officer, Justice or Justices of Peace, or Court, where any such conviction shall be, to punish the said offender or offenders, by setting him, her, or them in the Stocks for every such offence, by the space of four hours.

All offences in this Act shall be presensed before the Judges of Assile, Justices of Peace and before the Major, and head Officer of every City or Town Corporate.

For the more due execution of this Statute, and for the better and more due proceeding against such offenders, all offences of Drunkennesse and of excesse and unmeasurable Drinking, Be it further enacted by the authority of this present Parliament, That all the offences in this Act, and in the said former Act mentioned, shall be from time to time diligently enquired of, and presented before the Justices of Assises in their Circuit, Justices of Peace in their Quarter or Ordinary Sessions, and before the Majors, Bailiffs, or other head Officers of every City or Town Corporate, who have power to enquire of Trespasses, Riots, Routs, Forces, and such like offences, and in every Court Leet, and thereupon such due proceeding shall be against the offender or offenders, for their due conviction in that behalf, as in such like cases, upon any Indictment or Presentment is used by the Laws of the Realm, or Customs of the City, Town or place where such Presentment or Indictment shall be enquired of and found.

The offender upon second conviction shall be bound with two sureties to be of good behaviour.

And it is further enacted by the authority aforesaid, That if any person or persons being once lawfully convicted of the said offence of Drunkennesse, shall after that be again lawfully convicted of the like offence of Drunkennesse, That then every person or persons so secondly convicted of the said offence of Drunkennesse, shall be bounden with two Sureties to our Soveraigne Lord the Kings Majestie, his Heirs and Successors, in one Recognisance or Obligation of ten pounds, with Condition, to be from thenceforth of good behaviour.

All Constable, Headboroughs, Tythingmen, Ale-cunners, & Sidemen shall present the offences against this Statute.

Be it further enacted by the authority aforesaid, That all Constables, Churchwardens, Headboroughs, Tythingmen, Ale-cunners, and Sidemen, shall in their severall Oaths, incident to their severall Offices, be charged in like sort to present the offences contrary to this Statute.

Provided alwayes, That this Act or any thing therein contained

ned, do not in any wiſe abridge or reſtrain the Eccleſiaſticall power or Juriſdiction, but that all Ordinaries, and other Eccleſiaſticall Judges and Officers ſhall and may proceed to enquire of, cenſure, and puniſh all ſuch offenders, according to the Eccleſiaſticall Laws of this Realm, in ſuch manner and form, as before they lawfully might do, Any thing in this Act to the contrary notwithſtanding.

No reſtraint of Eccleſiaſticall Juriſdiction.

Provided alſo, That when any of the offenders againſt the true intent of this Act, or any Branch or Article thereof, hath been once puniſhed or corrected for his or her offence, by any the ways and means before limited, That then the ſaid offender ſhall not be eftſoons puniſhed or corrected for the ſame offence by any other ways or means.

There ſhall be but one puniſhment for one offence.

Provided always, That this Act, or any thing therein contained, ſhall not be prejudiciall to either of the two Univerſities of this Land, But that the Chancellour, Maſters and Scholers, and the Succeſſours of them, and either of them may as fully uſe and enjoy all their Juriſdictions, Rights, Priviledges, and Charters, as heretofore they have, or might have done: Any thing in this Act to the contrary notwithſtanding.

The Liberties of the Univerſities ſhall not be prejudiced.

Provided always, That no perſon or perſons ſhall be puniſhed, impeached, or moleſted for any offence mentioned in this Statute, unleſſe he ſhall be for the ſame offence preſented, indicted, or convicted within ſix moneths after ſuch offence committed. This Act to continue untill the end of the firſt Seſſion of the next Parliament. 21. *Jac.* 7. made perpetuall.

No puniſhment if not queſtioned within ſix moneths;

Anno ſeptimo JACOBI REGIS.

CAP. X.

The Penalty for an Offence committed againſt any of the Branches of the Statutes of 1 Jac. 9. *or* 4. Jac. 5. *touching Ale-houſe-keepers and Drunkards.*

WHereas notwithſtanding all former Laws and Proviſions already made, the inordinate and extream vice of exceſſive Drinking and Drunkenneſſe doth more and more abound, to the great offence of Almighty God, and the waſtfull deſtruction of Gods good creatures: Be it enacted by the authority of this preſent Parliament, That if any perſon being an Ale-houſe-keeper (after ſix weeks next enſuing this preſent Seſſion of Parliament) ſhall be lawfully convicted for any offence or offences committed againſt any of the Branches of two former Acts of Parliament, made ſithence the beginning of this preſent Parliament, the one intituled, An Act to reſtrain the inordinate haunting and tipling in Innes, Ale-houſes, and other Victualling-houſes: the other entituled, An Act againſt the odious and loathſome ſin of Drunkenneſſe, That then every perſon or perſons ſo convicted, ſhall for the ſpace of three yeers next enſuing the ſaid conviction, be utterly diſabled to keep any ſuch Ale-houſe.

The Ale-houſe-keeper upon conviction for any offence againſt the Statutes of 1. Jac. 9. or 4. Jac. 5. ſhall for 3. yeeres next after ſuch conviction be diſabled to keep any Ale-houſe. 21. Jac. 7.

Anno viceſimo primo JACOBI REGIS.

CAP. VII.

The Statutes of 1. Jac. 9. *and* 4. Jac. 5. *made perpetuall. One witneſſe ſhall be ſufficient to convince a man of Tipling or Drunkenneſſe.*

WHereas one Statute entituled, An Act to reſtrain the inordinate haunting or tipling in Innes, Ale-houſes, and other

other Victualling-houſes, made in the firſt yeer of his Highneſſe happy raigne of England, And another Statute, intituled, An Act to repreſſe the odious and loathſome ſin of Drunkenneſſe, made in the fourth yeer of his Highneſſe raign of England, were made to continue to the end of the firſt Seſſion of the next Parliament, and by experience have been found good and neceſſary Laws: Be it therefore enacted, That the ſaid Statutes, with the alterations and additions hereafter expreſſed, ſhall be put in due execution, and continue for ever: And whereas by the ſaid Statutes, proof of two witneſſes is required, Be it enacted, that proof of one witneſſe from henceforth ſhall be allowed and taken for ſufficient in that behalf: And that the voluntary confeſſion (before any ſuch perſons, as by the ſaid Act are authorized to miniſter the Oath) of any perſon offending either of the ſaid Statutes, ſhall ſuffice to convince the Perſon ſo offending, after ſuch confeſſion, the oath of the party ſo offending, ſhall and may be taken, and be a ſufficient proof againſt any other offending at the ſame time.

1. Jac. 9. & 4. Jac. 5. With the alterations and additions hereafter expreſſed, made perpetuall.

Where by thoſe Statutes proof of 2. witneſſes was required. It is enacted, That one witneſſe ſhall be ſufficient.

That after the confeſſion of one offender, his oath ſhall be ſufficient proof againſt any other offending at the ſame time.

And be it further enacted, That if any perſon or perſons, whereſoever his, or their habitation or abiding be, ſhall at any time hereafter be found upon view, or his own confeſſion, or proof of one witneſſe, to be tipling in any Inne, Ale-houſe, or Victualling-houſe, ſuch perſon or perſons ſhall be from henceforth adjudged and conſtrued to be within the ſaid Statutes, as if he or they had inhabited and dwelt in the City, Town Corporate, Market Town, Village or Hamlet, where the ſaid Inne, Ale-houſe or Victualling-houſe is, or ſhall be, where he or they ſhall be ſo found tipling, and ſhall incurre the like penalty, and the ſame to be in ſuch ſort levied and diſpoſed, as in the ſaid Act is expreſſed, concerning ſuch as there inhabit: and the voluntary confeſſion of ſuch perſon or perſons ſo offending, before ſuch as by the ſaid ſtatutes are authorized to miniſter the Oath, ſhall ſuffice to convince themſelves, and after ſuch confeſſion, the Oath of ſuch perſon or perſons ſo confeſſing, ſhall, and may be taken by ſuch as by the ſaid Act have authority to miniſter an Oath, and ſhall be a ſufficient proof againſt any other offending at that time.

He that ſtayes tipling in an Inne or Alehouſe (whereſoever he dwels) ſhal be within the ſaid Statutes, as if he dwelt within the City or Town where the Inne or Alehouſe is.

And ſhall incur the like penalties.

And be it further enacted, That any Juſtice of Peace in any

That any Juſtice or Head-officer, upon his view, confeſſion

of the party, or proof of one witneſſe upon oath before him, ſhal have power to convince any perſon of drunkennes, wherby ſuch perſon ſo convict ſhal forfeit 5.s. for every ſuch offence to be levied, or the offender otherwiſe puniſhed, as in th. atore aid Statute is appointed

And for the ſecond offence ſha be bound to be of good behaviour.

If any Ale-houſe keeper be convict for any offence againſt the branches of either of the ſaid two former Statu es, or againſt this Statute, he ſha be diſabled to keep any A e-houſe for three years after.

Conſtables, Churchwardens, Head Boroughs, Tithingmen Ale-Cunners, and Sid.-men, are enlarged, and charged to preſent all offences againſt the Statute, 1 Jac. 9. and againſt the alterations and additions in this Act

County, & any Juſtice of Peace or other head Officer in any City, or Town Corporate, within their Limits reſpectively, ſhall from henceforth have power and authority, upon his own view, confeſſion of the party, or proof of one witneſſe upon Oath before him, which he by vertue of this Act ſhall have power to adminiſter, to convince any perſon of the offence of Drunkenneſſe, whereby ſuch perſon ſo convict, ſhall incurre the forfeiture of five ſhillings, for every ſuch offence, and the ſame to be levied, or the offender otherwiſe puniſhed, as in the ſaid Statute is appointed. And for the ſecond offence, ſhall become bound to the good behaviour, as if he had been convicted in open Seſſions, Any thing in the ſaid former Statute, made in the fourth yeer of his Majeſties raign, to the contrary notwithſtanding.

And be it further enacted, That if any perſon being an Alehouſe-keeper, or that ſhall at any time hereafter be an Alehouſekeeper, ſhal at any time herafter be lawfully convict for any offence, againſt any the Branches of either of the ſaid two former Statutes, according to the alterations and additions therein contained, or againſt the true meaning of this preſent Statute, That every perſon ſo convict, ſhall for the ſpace of three yeers, next enſuing the ſaid conviction, be utterly diſabled to keep any ſuch Ale-houſe.

And whereas in the ſaid Statute, made in the fourth yeer of his ſaid Majeſties raign, intituled, An Act to repreſſe the odious and loathſome ſin of Drunkenneſſe, Conſtables, Churchwardens, Headboroughs, Tithing-men, Ale-cunners, and Sidemen, are appointed in the Oaths incident to their Offices, to be likewiſe charged to preſent the offences contrary to the ſaid Statute, Be it enacted, That the ſaid Oath ſhall always hereafter be alſo enlarged, & extend to preſent all offences done, contrary to the ſtatute made in the firſt Seſſion of Parliament, held in the firſt yeer of his Highneſſe raign, intituled, An Act to reſtrain the inordinate haunting and tipling in Innes and Ale-houſes, and other Victualling-houſes, with the alterations and additions in this Act contained, made in the ſaid fourth yeer of his ſaid Majeſties raign according to the alterations and additions of the ſame, in this Act expreſſed, *Stat. 1. Car. 4.*

Anno primo CAROLI REGIS.

CAP. IV.

Forreiners as well as Inhabitants ſhall not be permitted to tipple in Innes, Ale-houſes, &c.

WHereas in the laſt Parliament it was enacted, That if any perſon or perſons, whereſoever his or their habitation, or abiding be, ſhould after be found, upon view or his own confeſsion, or proof of one witneſſe, to be tippling in any Inne, Ale-houſe, or Victualling-houſe; ſuch perſon or perſons ſhould be thenceforth adjudged and conſtrued to be within the Statutes of the firſt and fourth yeers of the late Kings Majeſties raign, King *James* of famous memory: The one intituled, An Act to reſtrain the inordinate haunting of tipling in Innes, Ale-houſes, and other Victualling-houſes: And the other intituled, An Act to repreſſe the odious and loathſome ſin of Drunkenneſſe, as if he or they had inhabited and dwelled in the City, Town Corporate, Market Town, Village or Hamlet, where the Inne, Ale-houſe, or Victualling-houſe was, or ſhould be, where he or they ſhould be ſo found tipling, ſhould incurre the like penalty, and the ſame to be in ſuch ſort levied and diſpoſed, as in the ſaid Act is expreſſed, concerning ſuch as there inhabit, but no puniſhment by any, or either of the ſaid Acts, or by any other Statute, is inflicted upon the Inne-keeper, Ale-houſe-keeper, or Victualler, that permits, or ſuffers ſuch perſon or perſons not there inhabiting, to tipple in his Inne, Ale-houſe, or Victualling-houſe: For remedy whereof, Be it enacted, That every Inne-keeper, Ale-houſe-keeper, and other Victualler, that at any time after the end of this Seſſion of Parliament, ſhall permit and ſuffer any perſon or perſons, not inhabiting in the City, Town Corporat, Market Town, Village or Hamlet, where ſuch Inne, Ale-houſe, or Victualling-houſe is, or ſhall be, to tipple in the ſaid Inne, Ale-houſe or Victualling-houſe, contrary to

Every Alehouſe keeper that ſhall ſuffer any perſon or perſons not dwelling in the city or town where the Ale-houſe is, to tipple in his Alehouſe contrary to the true intent of any the ſaid three Statutes, ſhall incur the ſame penalty as is appointed 1 Jac. 9. for ſuffering ſuch to tipple as dwell in the ſame City or town.

the true intent of any, or either of the ſaid former Statutes, the ſaid Inne-keeper, Ale-houſe keeper and Victualler ſo offending, ſhall incurre the ſame penalty, and in ſuch manner to be proved, levied and diſpoſed, as in the former Statute of the firſt yeer of his ſaid late Majeſties raign, is appointed for permitting ſuch to tipple as dwell in the ſame City, Town Corporate, Market Town, Village or Hamlet.

Taverns & ſuch as ſell wine, & do alſo keep Inns or victualling, ſhall be within the ſaid two former ſtatutes, and this ſtatute.

And be it further enacted, That the keepers of Taverns, and ſuch as do ſell wine in their houſes, and do alſo keep Innes or Vicaualling in their houſes, ſhall be taken to be within the ſaid two former Statutes, and alſo within this Stature.

Anno quinto & ſexto EDWARDI ſexti.

CAP. XXV.

None ſhall ſell Ale or Beer without Licence, and they ſhall be bound by Recogniſance.

FOraſmuch as intolerable hurts and troubles to the Commonwealth of this Realm, daily do grow and increaſe through ſuch abuſes and diſorders, as are had and uſed in common Ale-houſes, and other houſes called tipling-houſes: It is therefore enacted by the King our Soveraign Lord, with the aſſent of the Lords and Commons in this preſent Parliament aſſembled, and by the authority of the ſame, that the Juſtices of Peace within every Shire, City, Borough, Town Corporate, Franchiſe, or Liberty within this Realm, or two of them at the leaſt, (whereof one of them to be of the *Quorum*) ſhall have full power and authority by vertue of this Act, within every Shire, City, Borough, or Town Corporate, Franchiſe, and Liberty where they be Juſtices of Peace, to remove, diſcharge, and put away common ſelling of Ale and Beer, in the ſaid common Ale-houſes, and tipling houſes, in ſuch Town or Towns, and places where they ſhall think meet and convenient. And that none after the firſt day of *May* next comming, ſhall be admitted or ſuffered

The Juſtices of Peace may diſcharge common ſelling of Ale and Beer.

ſuffered to keep any common Ale-houſe, or tipling houſe, but ſuch as ſhall be thereunto admitted and allowed in the open Seſſions of the Peace, or elſe by two Juſtices of the Peace, whereof one to be of the *Quorum*. And that the ſaid Juſtices of the Peace, or 2. of them (whereof the one to be of the *Quorum*) ſhall take bond and ſurety, from time to time, by Recogniſance of ſuch as ſhall be admitted, and allowed hereafter to keep any common Ale-houſe, or tipling houſe, as well for, and againſt the uſing of unlawfull games, as alſo for the uſing and maintenance of good order and rule, to be had and uſed within the ſame, as by their diſcretion ſhall be thought neceſſary, and convenient: for making of every which Recogniſance, the party or parties that ſhall be bound, ſhall pay but twelve pence.

Recog. with ſurety by thoſe that do keep Alehouſe.

Twelve pence for making the Recog.

And the ſaid Juſtices ſhall certifie the ſame Recogniſance at the next quarter Seſſions of the Peace, to be holden within the ſame Shire, City, Borough, Town Corporate, Franchiſe or Liberty where ſuch Alehouſe or tipling houſe ſhall be. The ſame Recog. there to remain of Record before the Juſtices of Peace of that Shire, City, Borough, Town Corporate, Franchiſe, or Liberty, upon pain of forfeiture to the King for every ſuch Recog. taken and not certified, the ſumme of three pound ſix ſhillings eight pence.

Recog. muſt be certified at the next Quarter-Seſſions.

And it is further enacted by the authority aforeſaid, That the Juſtices of Peace of every Shire, City, Borough, Town Corporate, Franchiſe, and Liberty, where ſuch Recogniſance ſhall be taken, ſhall have power and authority by this Act, in their quarter Seſſions of the Peace, by preſentment, information, or otherwiſe by their diſcretion, to inquire of all ſuch perſons as ſhall be admitted and allowed to keep any Ale-houſe, or tipling houſe, and that be bound by Recogniſance as is aboveſaid, if they or any of them have done any Act or Acts, whereby they or any of them have forfeited the ſame Recogniſance. And the ſaid Juſtices of every Shire, and places where they be Juſtices, ſhall upon every ſuch preſentment, or information, award Proceſſe againſt every ſuch perſon ſo preſented, or complained upon before them, to ſhew why he ſhould not forfeit his Recogniſance, and ſhall have power and authority by this Act, to hear and to determine the ſame by all ſuch ways and means, as by their diſcretion ſhall be thought good.

Inquiry of thoſe which have forfeited their recogniſance.

And

The puniſhment of thoſe which contrary to the commandment of th. Juſtices do keep Ale-houſe. 3 Car. 3.

And it is further enacted by the authority aforeſaid, That if any perſon or perſons, other then ſuch as ſhall be hereafter admitted & allowed by the ſaid Juſtices, ſhal after the ſaid firſt day of *May*, obſtinately, and upon his own authority take upon him or them to keep a common Ale-houſe, or tipling houſe, or ſhall contrary to the commandment of the ſaid Juſtices, or two of them, uſe commonly ſelling of Ale and Beer: that then the ſaid Juſtices of Peace, or two of them (whereof one to be of the *Quorum*) ſhall for every ſuch offence, commit every ſuch perſon or perſons ſo offending to the common Gaole within the ſaid Shire, City, Borough, Town Corporate, Franchiſe, or Liberty, there to remain without bail or mainpriſe, by the ſpace of three days. And before his or their deliverance, the ſaid Juſtice ſhall take Recogniſance of him or them ſo committed, with two ſureties, that he or they ſhall not keep any common Ale-houſe, tipling houſe, or uſe commonly ſelling of Ale or Beer, as by the diſcretion of the ſaid Juſtices ſhall be ſeen convenient.

Certificate of the Recog. and offence at the Quarter Seſſions.

And the ſaid Juſtices ſhall make certificate of every ſuch Recogniſance, and offence, at the next quarter Seſſions that ſhall be holden within the ſame Shire, City, Borough, Town Corporate, Franchiſe or Liberty, where the ſame ſhall be committed or done. Which certificate ſhall be a ſufficient conviction in the Law, of the ſame offence. And the ſaid Juſtices of Peace upon the ſaid certificate made, ſhall in open Seſsions aſſeſſe the fine for every ſuch offence at twenty ſhillings.

The fine of thoſe which keep Ale-houſe without Licenſe.

A Proviſo for Towns where Fairs be kept.

Provided alway, that in any ſuch Towns and places where any Fair or Fairs ſhall be kept, that for the time onely of the ſame Fair or Fairs, it ſhall be lawfull for every perſon and perſons, to uſe common ſelling of Ale or Beer in Booths, or other places there, for the relief of the Kings Subjects that ſhall repair to the ſame, in ſuch manner and ſort as hath been uſed and done in time paſſed. This Act, or any thing therein contrary, notwithſtanding. 1. *Jac.* 9. 4. *Jac.* 4. 11. H. 7. 2. 3. Car. 3.

Anno

Anno tertio CAROLI REGIS.

CAP. III.

The forfeiture and puniſhment of him that keeps an Ale-houſe without Licence.

VVHereas by an Act made in the fifth yeer of the reign of King *Edward* the ſixth of famous memory, intituled, An Act for keepers of Ale-houſes to be bound by Recognizance, amongſt other things, it is enacted, That if any perſon or perſons, other then ſuch as ſhould be from thenceforth admitted and allowed by the Juſtices mentioned in the ſaid Act, ſhould after the day in the ſaid Act limitted, obſtinately, and upon his own authority, take upon him or them to keep a common Ale-houſe, or Tipling houſe, or ſhould contrary to the commandment of the Juſtices, or two of them, uſe commonly ſelling of Ale or Beer, That then the ſaid Juſtices of Peace, or two of them (whereof one to be of the *Quorum*) ſhould for every ſuch offence, commit every ſuch perſon or perſons ſo offending to the common Gaole within the Shire, City, Borough, Town Corporate, Franchiſe or Liberty, there to remain without Bail or Mainpriſe, by the ſpace of three dayes: And before his or their deliverance, the ſaid Juſtices ſhould take Recogniſance of him or them ſo committed, with two Sureties that he or they ſhould not keep any common Ale-houſe, Tipling houſe, or uſe commonly ſelling of Ale or Beer, as by the diſcretion of the ſaid Juſtices ſhould ſeem convenient: And the ſaid Juſtices ſhould make Certificat of every ſuch Recognizance and Offence at the next Quarter-Seſſions that ſhould be holden within the ſame Shire, City, Borough, Town Corporate, Franchiſe or Liberty, where the ſame ſhould be committed or done, which Certificat, ſhould be a ſufficient conviction in Law of the ſame offence: And the ſaid Juſtices of Peace, upon the ſaid Certificate made, ſhould in open Seſſions, aſſeſſe the Fine

Every perſon obſtinately keeping an Ale-houſe or Tipling-houſe contrary to the commandment of the Juſtices, to be committed to priſon for the ſpace of three dayes, there to remaine without Baile or mainpriſe. 5. & 6. Ed. 6. 25.

for every ſuch offence at twenty ſhillings, as by the ſaid Act may appear: Which Law hath not wrought ſuch reformation as was intended, for that the ſaid Fine of twenty ſhillings is ſeldome levyed, and for that many of the ſaid offendors, by reaſon of their poverty, are neither able to pay the ſaid Fine of twenty ſhillings, nor yet to beare their own charges of conveying them to the Gaole; and moreover, do leave a great charge of wife and children upon the Pariſhes wherein they live: In regard whereof, the Conſtables and other Officers are much diſcouraged in preſenting them, and the offenders become obſtinate and incorrigible.

Every one that keeps an Alehouſe without Licenſe ſhall for every offence loſe 20s to the poor.

For remedy whereof, Be it enacted by the authority of this preſent Parliament, That if any perſon or perſons, after forty dayes next enſuing the end of this preſent Seſſion of Parliament, ſhall upon his own authority, not being thereunto lawfully licenced, take upon him, her, or them, to keep a common Ale-houſe, or Tipling-houſe, or uſe commonly ſelling of Ale, Beere, Cyder, or Perry, That then every ſuch perſon or perſons ſhall for every ſuch offence forfeit and loſe the ſumme of twenty ſhillings of currant money of England, to the uſe of the poor of the Pariſh where ſuch offence ſhall be committed; The ſame offence being viewed and ſeen by any Mayor, Bailiffe, or Juſtice of Peace, or other head Officer, within the ſeverall limits, or confeſſed by the party ſo offending, or proved by the oath of two witneſſes, to be taken before any Mayor, Bailiffe, or other head Officer, or any one or more Juſtice or Juſtices of the Peace, who by vertue of this Act ſhall be authoriſed to miniſter the ſaid Oath to any perſon or perſons that can or will juſtifie the ſame, being within the limits of their ſaid Commiſſion; The ſaid penalty to be levyed by the Conſtables or Church-wardens of the Pariſh or Pariſhes where the ſaid offence ſhall be committed; Who ſhall be accountable therefore to the uſe of the poor of the ſaid Pariſh by way of diſtreſſe, to be taken and detained by Warrant or Precept, from the ſaid Mayor, Bailiffe, Juſtice or Juſtices, or other head Officer, by whom the ſaid offence ſhall be viewed, or before whom the ſame ſhall be confeſſed, or proved as aforeſaid: And for default of ſatisfaction, within three dayes next enſuing, the ſaid diſtreſſe to be by the

Upon conviction the penalty is to be levied by the Conſtables or Church-wardens for the poor by way of diſtreſſe upon warrant from the Mayor or Juſtice.

the said Constables or Church-wardens appriſed and ſold, and the overplus to be delivered to the party or parties offending, and this to be only for the firſt offence. And if ſuch offender or offenders ſhall not have ſufficient goods and chattels, whereby the ſaid twenty ſhillings may be levyed by way of diſtreſſe as aforeſaid, or ſhall not pay the ſaid ſumme of twenty ſhillings, within ſix dayes after ſuch conviction as aforeſaid, That then the ſaid Mayor, Bailiffe, Juſtice or Juſtices, or other head Officer, before whom the ſaid offender ſhall be convicted as aforeſaid, ſhall commit all and every the ſaid offender or offenders to ſome Conſtable or Conſtables, or other inferior Officer or Officers, of the City, Borough, Town, Pariſh, or Hamlet, where the offence ſhall be committed, or the party apprehended, to be openly whipped for the ſaid offence, as the ſaid Juſtice or Juſtices ſhall limit or appoint.

Through defect of diſtreſſe or not payment of the ſaid 20. ſhillings within ſix dayes after conviction the offender to be committed to a Conſtable, or to be apprehended, and openly whipped for the ſaid offence, as the Juſtice ſhall limit or appoint.

And be it enacted by the authority aforeſaid, That if any Conſtable or inferior Officer ſhall neglect to execute the ſaid Precept, or Warrant, or do refuſe, or do not execute by himſelf, or ſome other to be by him appointed, upon the offender the puniſhment limited by this ſtatute, that in that caſe it ſhall and may be lawfull for the ſaid Mayor, Bailiffe, Juſtice or Juſtices of Peace, or other head Officer, to commit the Conſtable, or other inferior Officer to refuſing, or not executing the ſaid puniſhment by himſelf, or ſome other, to the common Gaole of the ſaid County, City, or Town Corporate, there to remain without Bail or Mainpriſe, untill the ſaid offender or offenders ſhall be by the ſaid Conſtable or Conſtables, or other inferior Officer ſo refuſing, or not executing the ſaid puniſhment, or ſome by his or their procurement, puniſhed and whipped, as is above limited and declared, or untill he or they ſo neglecting or refuſing, ſhall have paid the ſumme of forty ſhillings of lawfull money of England unto the uſe of the poor of the Pariſh for their ſaid contempt.

If the Conſtable neglect to execute his Warrant or puniſhment on the offender, he ſhall be committed to the Common Gaole untill he cauſe the ſaid puniſhment to be executed, or pay 40.s. to the uſe of the poor for his contempt.

And be it further enacted, that if the ſaid offender or offenders being an unlicenced Ale-houſe-keeper, ſhall offend in any of the Premiſes the ſecond time, and be thereof lawfully convicted in manner and form aforeſaid, That then the ſaid Mayor, Bailiffe, Juſtice or Juſtices of the Peace, or other head Officer

Upon the ſecond offence and conviction of an unlicenſed ale-houſe-keeper, he or ſhe ſhall be committed to the houſe of correction, till by order of the Juſtices in their generall Seſſions he or ſhe ſhall be freed.

ſhall commit him, her or them unto the houſe of Correction, there to remain for the ſpace of one moneth, and be dealt with all as idle, lewd, and diſorderly perſons. And if ſuch perſon or perſons ſhall again offend, and ſhall be thereof convicted, as aforeſaid, That then the ſaid offender or offenders for every ſuch offence, ſhall be committed unto the ſaid houſe of Correction, as aforeſaid, there to remain untill by the order of the Juſtices in their generall Seſſions for the County, City, Borough, or Franchiſe, he, ſhe, or they ſhall be delivered from thence.

No offender having been once puniſhed either by the former Statute of *Ed.* 6. or this Statute ſhall be puniſhed again.

Provided alwayes, that ſuch offender or offenders, as ſhall be puniſhed by vertue of this Act, ſhall not be puniſhed again for the ſame offence by the former Act, made in the fifth year of King *Edward* the ſixth afore mentioned. And that ſuch offender or offenders as ſhall be puniſhed by vertue of the before mentioned Act, made in the fifth year of King *Edward* the ſixth, ſhall not be puniſhed again for the ſame offence, by vertue of this preſent Act, nor any thing therein contained.

That during the time of Fairs onely any perſon may ſell ale or beer.

Provided alwayes, that in ſuch towns and places, where any Faire or Faires ſhall be kept, that for the time only of the ſame Faire or Faires, it ſhall be lawfull for every perſon or perſons to uſe common ſelling of Ale or Beer in Booths or other places there, for the relief of the Kings Subjects that ſhall repair unto the ſame, in ſuch like manner and ſort, as hath been uſed and done in times paſt, this Act or any thing therein contained to the contrary notwithſtanding. *Stat.* 11. *H.* 7. 2. 1. *Jac.* 9. 4. *Jac.* 5. 7. *Jac.* 10. 21. *Jac.* 7. 1. *Car.* 4.

Anno quarto JACOBI REGIS.

CAP. IV.

In what caſe only Ale or Beer may be ſold to an Alehouſe-keeper having no Licence.

None ſhall ſell or deliver Beer or Ale to any perſon that ſhall

FOr the better repreſſing of Ale-houſes, whereof the multitudes and abuſes have been and are found intollerable, and ſhall do

do and are like to increaſe, Be it enacted by the Kings moſt excellent Majeſty, and the Lords and Commons in this preſent Parliament aſſembled, and by the authority of the ſame, That no perſon or perſons, by himſelf, or by any other wayes or means, directly or indirectly, ſhall at any time after three moneths next after the end of this preſent Seſſion of Parliament, ſell, utter, or deliver, or cauſe to be ſold, uttered, or delivered any Beer or Ale, to any perſon or perſons, or into the houſe or cellar of any perſon or perſons, that then ſhall ſell or utter Beer or Ale, as a common Tipler, or Ale-houſe-keeper, the ſame perſon not having any Licence then in force to ſell Ale or Beer, other then for the convenient uſe and expence of his, her, or their houſhold only, upon pain to forfeit for every barrell ſold, uttered or delivered contrary to the form and true meaning of this Act, the ſumme of ſix ſhillings eight pence, and ſo after that rate for a greater or leſſer quantity.

ſell it as a common tippler or Ale houſe keeper, not having any Licence then in force to ſell Ale, and Beer, upon pain of ſix ſhillings eight pence for every barrell, ſo ſold or delivered.

And be it further enacted by that authority aforeſaid, That all offences to be done, or committed, contrary to the true meaning of this Act, and all penalties aforeſaid, ſhall be enquired of, ſued for, heard and determined in the Seſsions of the Peace for the County, City, or Borough, Town, or Liberty, or in the Court of Record of the City, Borough, Town, or Liberty, wherein ſuch offence ſhall be committed, by action of debt, Information, Indictment, or Preſentment, wherein no Eſſoine, Protection, or Wager of Law ſhall be allowed to the Defendant: And the one half of all which forfeitures ſhall be to the uſe of the poore people inhabiting within the City, Borough, Hundred, Town, or Liberty, where ſuch offence ſhall be committed from time to time, and the other half thereof to him or them that will ſue for the ſame.

All offences againſt this Act ſhall be heard and determined in the Seſſions of the peace for the County, City or Town where the offence is committed by action of debt, information, Indictment or preſentment.

And to the end that the ſaid one half of the ſaid forfeitures above limited to be to the uſe of the ſaid poor people, may be truly imployed, and beſtowed upon them, according to the true meaning of this Act, be it further enacted, That the Sheriffe, Bailiffe, or other Officer, or perſon that ſhall levy or receive any ſumme or ſummes of money forfeited and recovered according to the true meaning of this Act, ſhall and may by vertue of this Act, without further warrant, deliver the one half of the ſame

The moity of all forfeitures ſhall be to the poor, and the other half to him that will ſue for the ſame.

ſumme and ſummes of money, by him or them ſo levyed or received, to ſome one or more of the Church-wardens and Overſeers of the poore of the ſame Pariſh where the ſame offence ſhall be committed, to be by them and every of them diſtributed and beſtowed amongſt the ſaid poor people, according to the true meaning of this Act, who ſhall likewiſe have authority by vertue of this Act to diſtribute and beſtow the ſame accordingly.

The perſon that ſhal levy and receive the forfeitures by this Act, ſhall deliver half thereof to the Churchwardens and overſeers for the Poor to be by them diſtributed to the Poor.

And be it further enacted, That every Sheriffe, Bailiffe, and other officer and perſon which ſhall levy or receive any ſuch forfeiture or forfeitures aforeſaid, and ſhall pay over the moity and one half thereof, according to the true meaning of this Act, ſhall be thereof diſcharged againſt the Kings Majeſty, his heirs and ſucceſſors.

If ſuch perſon refuſe to pay over the ſaid moity, or that the Churchwardens and Overſeers do not within convenient time diſtribute the ſame to the poor, every perſon ſo offending ſhall forfeit the double value therof.

And be it further enacted, That if any Sheriffe, Bayliſſe, or other Officer or perſon ſhall refuſe to pay over the moity and one half of the ſaid mony by him or them levyed or received, or that the ſaid Church-wardens and Overſeers, to whom the ſaid mony ſhall be ſo paid, ſhall not from time to time within convenient time truly diſtribute and beſtow the ſame to and amongſt the poor people, according to the true meaning of this Act, That then every perſon ſo offending ſhall forfeit double the value thereof, to be recovered and imployed as aforeſaid.

Anno triceſimo tertio HENRICI octavi.

CAP. IX.

Artillery ſhall be maintained, and unlawfull games debarred.

None ſhall keep a Common houſe, Alley or place of Bowting, Tennis, dicing table, carding, &c. Upon pain to forfeit 40.s. for every day.

BE it alſo enacted by the authority aforeſaid, that no manner of perſon or perſons, of what degree, quality or condition ſoever he or they be, from the feaſt of the Nativity of Saint *John Baptiſt* now next comming, by himſelf, factor, deputy, ſervant or other perſon, ſhall for his or their gain, lucre, or living, keep, have, hold, occupy, exerciſe or maintain any common houſe, alley

ley or place of bowling, coyting, cloyſheayles, half-bowl, tennis, dicing table, or carding, or any other manner of game prohibite by any eſtatute heretofore made, or any unlawfull new game now invented or made, or any other new unlawfull game hereafter to be invented, found, had or made, upon pain to forfeit, and pay for every day, keeping, having or maintaining, or ſuffering any ſuch game to be had, kept, executed, played or maintained within any ſuch houſe, garden, alley, or other place, contrary to the form and effect of this eſtatute, forty ſhillings.

And alſo every perſon, uſing and haunting any of the ſaid houſes and playes, and there playing, to forfeit for every time ſo doing, ſix ſhillings eight pence.

Every perſon uſing the ſaid houſes and playes, and there playing, to forfeit for every time 6.s. 8.d.

And if any perſon hereafter ſue for any placard, to have common gaming in his houſe, contrary to this eſtatute, that then it ſhall be contained in the ſame placard, what game ſhall be uſed in the ſame houſe, and what perſons ſhall play thereat, and every placard granted to the contrary, to be void: and alſo that the party obtaining any ſuch placard before he put the ſame in execution, ſhall be bound with ſufficient ſureties with him by recognizance in the Chancery in a certain ſumme, to be appointed by the diſcretion of the Lord Chancellor of England, that hee ſhall not uſe the ſaid placard contrary to the form thereof.

If any ſue for a Placard, the game ſhall be contained therein that he will uſe in his houſe, and what perſons ſhall play thereat.

Every placard granted to the contrary to be voyd. That the party before he put ſuch Placard in execution ſhall be bound with ſureties in Chancery, not to uſe the ſaid Placard contrary to the form thereof.

Be it further enacted by the authority aforeſaid, that it ſhall be lawfull to all and every the Juſtices of Peace in every Shire, Mayors, Sheriffes, Bailiffes, and other head Officers, within every City, Town, and Borough within this Realm, from time to time, as well within liberties as without, as need and caſe ſhall require, to come, enter, and reſort into all and every houſes, places, and allies, where ſuch games ſhall be ſuſpected to be holden, exerciſed, uſed, or occupied, contrary to the form of this eſtatute, and as well the keepers of the ſame, as alſo the perſons there hanting, reſorting and playing, to take, arreſt, and impriſon, and them ſo taken and arreſted, to keep in priſon unto ſuch time as the keepers and maintainers of the ſaid playes and games, have found ſureties to the Kings uſe, to be bound by recognizance or otherwiſe, no longer to uſe, keep, or occupy any ſuch houſe, play, game, alley or place: and alſo that the perſons there ſo found be in like caſe bound by themſelves, or elſe with ſureties

That every Juſtice and headofficer may enter into all houſes & places where ſuch Games ſhall be ſuſpected to be holden and as well the keepers as players there to arreſt and impriſon.

Untill the keepers of ſuch houſe & playes have found ſureties to be bound, no longer to keep or uſe ſuch houſe or playes.

And that the perſons that are ſo found, be in like caſe bound by themſelves or with ſureties by diſcretion of the Juſtices, Mayors, or head Officers, no more to play, haunt or exercife at any the ſaid places or games.

That the Maiors and head Officers ſhall ſearch weekly or once a month where any ſuch houſes or playes ſhall be ſuſpected to be kept.

And if they do not ſo ſearch, to forfeit for every months neglect forty ſhillings.

That no Artificer, Crafts man, husbandman, apprentice, labourer, journeyman, Marriners, Fiſhermen, Watermen or any ſervingman ſhall play at Tables, Tennis, dice Cards, Bowls, Claſh, Coyting, &c. Out of Chriſtmas, under pain of 40.s. for every time.

And in Chriſtmas to play in their Maſters houſes or in their maſters preſence.

None to play at any time at bowls, out of his garden or orchard, upon 6.s. 8.d. forfeiture for every time ſo offending.

ſureties, by the diſcretion of the Juſtices, Mayors, Sheriffes, Bailiffes, or other head Officers, no more to play, haunt, or exerciſe from thenceforth, in, at, or to any of the ſaid places, or at any of the ſaid games.

Alſo be it further enacted by the authority aforeſaid, that the Mayors, Sheriffes, Bailiffes, Conſtables and other head Officers, within every City, Borough, or Town, within this Realme, where any ſuch Officers ſhall fortune to be, as well within the franchiſes, as without, ſhall make due ſearch weekly, or at the furtheſt at all times hereafter once every moneth, in all places where any ſuch houſes, allies, playes, or places ſhall be ſuſpected to be had, kept, and maintained. And if the ſaid Mayors, Sheriffes, Bailiffes, Conſtables, and other head Officers within their Cities, Boroughs, and Townes, as well within franchiſes as without, do not make due ſearch at the furtheſt once every moneth, if the caſe ſo require, according to the tenor of this act, and do not execute the ſame in all things according to the purport and force of the ſame: that then every ſuch Mayor, Sheriffes, Bailiffes, Conſtable, or other head Officer, to pay and forfeit for every moneth, not making ſuch ſearch, nor executing the ſame xl.s.

Be it alſo enacted by the authority aforeſaid, that no manner of artificer, or Crafts man of any handy Craft, or occupation, husbandman, apprentice, labourer, ſervant at husbandry, journeyman, or ſervant of artificer, mariners, fiſhermen, watermen, or any ſerving man, ſhall from the ſaid feaſt of the Nativity of Saint *John Baptiſt*, play at the tables, tennis, dice, cards, bowles, claſh, coyting, logating, or any other unlawfull game, out of Chriſtmas, under the pain of xx. s. to be forfeit for every time, and in Chriſtmas to play at any of the ſaid games in their Maſters houſes, or in their Maſters preſence. And alſo that no manner of perſon ſhall at any time play at any bowle or bowles in open places out of his garden or orchard, under the pain for every time ſo offending to forfeit vi.s.viii.d. And that all Juſtices of Peace, Mayors, Bailiffes, Sheriffes, and all other head Officers, and every of them, finding or knowing any manner perſon or perſons, uſing or exerciſing any unlawfull games contrary to this preſent Statute, ſhall have full power and authority to

commit

commit every ſuch offender to Ward, there to remain without baile or mainpriſe, untill ſuch time that they ſo offending, be bounden by obligation to the Kings uſe, in ſuch ſummes of money, as by the diſcretion of the ſaid Juſtices, Maiors, Bailiffs, or other head Officers, ſhall be thought reaſonable, that they or any of them ſhall not from henceforth uſe ſuch unlawfull games.

All Juſtices, Maiors, &c. finding or knowing any ſuch offenders ſhall commit them to ward, till they be bound from uſing ſuch unlawfull games.

Be it further enacted by the authority aforeſaid, that all other ſtatutes made for the reſtraint of unlawfull games, or for the maintenance of Artillery, as touching the penalties or forfeitures of the ſame, ſhall be from henceforth utterly void. And all informations, plaints, actions, or ſuits that ſhall be taken or ſued upon any part of this ſtatute, ſhall be commenced within the yeer after the offence committed and done, or otherwiſe no advantage or ſuit to be taken.

All ſuits upon this Statute ſhal be within the year after the offence.

And where any ſuch forfeitures ſhall happen to be found within the Precinct of any Franchiſe, Leet or Lawday, then the Lord of the ſame Franchiſe, Leet, or Lawday, to have the one moity thereof, and the other moity thereof to any of the Kings Subjects that will ſue for the ſame, in any of the Kings Courts, by action, information, bill, or otherwiſe, in which action or ſuit the Defendant ſhall not be admitted to wage his Law, nor any protection, nor eſſoine ſhall be allowed: And where ſuch forfeiture ſhall be found out of the Precinct of any Franchiſe, Leet, or Lawday, that the moity of all ſuch forfeitures ſhall be to the King our Soveraign Lord, and the other moity thereof to any the Kings Subjects that will ſue for the ſame by bill, plaint, action, information, or otherwiſe, in any of the Kings Courts, in which ſuit or action the Defendant ſhall not be admitted to wage his Law, nor any protection or eſſoine ſhall be allowed.

Where ſuch forfeiture ſhall be in any Franchiſe or Leet, the lord to have one moity thereof, and the other to him that will ſue for the ſame in any the Kings Courts.

And where ſuch forfeiture ſhal be out of any Franchiſe, the moity ſhall be to the King, and the other to him that will ſue.

And to the intent that every perſon may have knowledge of this Act, and avoid the danger and penalties of the ſame, be it enacted by the authority aforeſaid, that all Majors, Bailiffs, Sheriffs, and all other head Officers, ſhall four times in the yeer, that is to ſay, every quarter once, make open Proclamation of this preſent Act, in every market to be holden within their ſeverall juriſdictions and authorities.

That all Maiors, Sheriffs, and other head Officers ſhall once every quarter make Proclamation of this Act in every Market within their juriſdictions.

And alſo that the Juſtices of Gaole-delivery, Aſſiſes, and Juſtices

That the Juſtices of Gaole delivery, Aſſiſes, and Juſtices of

peace, do cauſe the ſame to be proclaimed in their Circuit and Seſſions.

ſtices of Peace, do cauſe the ſame to be Proclaimed in their ſeverall circuits and ſeſſions before them holden, and that this Statute ſhall begin to take his effect, concerning the penalties of the ſame, from the ſaid Feaſt of S. *John Baptiſt* now next coming, and to continue and endure for ever.

Provided alway, and be it enacted by the authority aforeſaid, that if any perſon or perſons having taken by leaſe, whether it be by word, writing, or otherwiſe, any houſe, alley, or place wherein any ſuch unlawfull game now is, and at the time of ſuch leaſe made, was uſed, that then every ſuch Leſſee ſhall at the liberty of him or them, to whom ſuch leaſe is made, their executors, adminiſtrators, or aſſignes, from the ſaid Feaſt of the nativity of S. *John Baptiſt*, be utterly void, except it be for breach of covenants or agreements, or payment of rent due, or to be due at the ſaid Feaſt, or any time before, ſo that then at the ſame Feaſt, or within one moneth next after the ſame, the ſaid Leſſee give knowledge to ſuch Leſſor or Leſſors, their heirs and aſſignes, that he will no longer occupy the ſame, and that then it ſhall be lawfull for the inheritor, leſſor or owner thereof, or to his heirs or aſſignes in the ſame houſe, alley, or place to re-enter.

Every Maſter may licence his ſervant to play at Cards, Dice or Tables with their maſter or other gentlemen in his houſe, or preſence.

Provided alſo, and be it enacted by the authority aforeſaid, that it ſhalbe lawfull for every Maſter to licence his, or their ſervants to play at Cards, Dice, or Tables with their ſaid Maſter or with any other Gentleman, repairing to their ſaid Maſter, openly in his or their houſe, or in his or their preſence, according to his or their diſcretion. And that it ſhall be lawfull to every ſuch ſervant, for every time ſo being commanded or licenced by his ſaid Maſter, as is aforeſaid, to play at Cards, Dice, or Tables with his ſaid Maſter or other Gentleman, ſo to him repairing, any thing in this Act to the contrary notwithſtanding.

Leaſes of houſes where unlawfull games be uſed.
The ſervant by Licenſe may play with his Maſter.

Provided alſo, and be it enacted by the authority aforeſaid, that it be lawfull to every Noble-man, and other having Manors, Lands, Tenements, or other yeerly profits, for tearm of life in his own right, or in his wives right, to the yeerly value of a hundred pound, or above, to command, appoint, or licence by his or their diſcretion, his or their ſervants, or family of his or

or their houſe or houſes, for to play within the precinct of his or their houſes, gardens, or orchards, at Cards, Dice, Tables, Bowles or Tennis, as well amongſt themſelves as other repairing to the ſame houſe or houſes. And that they ſo playing by commandment, appointment or licence, as is aforeſaid, ſhall not incurre any danger, or penalty contained in this Act for the ſame, this Act or any thing therein contained to the contrary thereof in any wiſe notwithſtanding.

In what caſes ſervants may play at Dice, Cards, tables, Bowls or Tennis.

Anno ſecundo & tertio *Philippi & Mariæ.*

CAP. IX.

All Licences to keep houſes for unlawfull Games ſhall be void.

MOſt humbly beſeecheth the Queens moſt excellent Highneſſe your loving and obedient Subjects, the Commons in this your preſent Parliament aſſembled, that where by reaſon of divers ſundry licences heretofore granted to divers perſons, as well within the City of London, and the Suburbs of the ſame, as alſo in divers other places within your Highneſſe Realm, for the having, maintaining, and keeping of houſes, gardens and places for bowling, tennice, dicing, white and black, making and marring, and other unlawfull games prohibited by the Laws and Statutes of this Realm, divers and many unlawfull aſſemblies, conventicles, ſeditions, and conſpiracies, have and been daily ſecretly practiſed by idle and miſ-ruled perſons, repairing to ſuch places, of the which, robberies, and other miſdemeanors have enſued, to the breach of your Highneſſe peace: For remedy whereof, it may pleaſe your Highneſſe, that it may be enacted by your Highneſſe, the Lords and Commons in this preſent Parliament aſſembled, that from & after the Feaſt of the birth of our Lord God next coming, every licence, placard, or grant, made to any perſon or perſons, for the having, maintnance, or keeping of any bowling-allies, dicing-houſes, or other unlawfull games, prohibited by the Laws and Statutes of this Realm, ſhall be from the ſaid Feaſt utterly void, and of none effect. *Statute* 33. *H.* 8. 9.

The inconveniences of permitting houſes for unlawfull games.

All licences to keep ſuch houſes ſhall be void.

An Ordinance of the Lords and Commons in Parliament assembled: For the better observation of the Monethly Fast.

VVHereas the Kings most Excellent Majesty, upon the request of the Lords and Commons in this present Parliament assembled, and by and with their advice and consent, considering the lamentable and distressed condition of his good subjects in the Kingdom of *Ireland* (that there might be a generall humiliation of all the estates of this Kingdom before Almighty God in Fasting and Prayer) was graciously pleased to command the keeping of a monethly Fast; and to the end that all persons might the better take notice thereof (and to leave such without excuse, as should not duly keep and observe the same) did afterward by his Proclamation of the 8. of *January* 1641. appoint that the same should be generally, publikely, and solemnly holden, and kept, as well by abstinence from food, as by publike prayers, preaching, and hearing of the Word of God, and other Religious and holy duties, in all Cathedrals, Collegiate, and Parish Churches, and Chappels, within the Kingdom of *England* and Dominion of *Wales* (without any exception) on the last Wednesday of every moneth, to continue during the troubles in the said Kingdom of *Ireland*: All which his Majesty did straitly charge and command, should be reverently and devoutly performed by all his Subjects as they desire the blessing of Almighty God, and would avoid his heavy indignation against this land and people; and upon pain of such punishments as may justly be inflicted upon all such as shall contemne or neglect so religious a work and duty.

The Fast commanded to be kept by the King's Proclamation of the 8. of January 1641.

This Fast to continue during the troubles of Ireland on the last Wednesday of every month.

And whereas the Lords and Commons in both houses of Parliament, have received divers informations from severall parts of this Kingdom and Dominion of *Wales*, of the great neglect of the due observation and keeping of the said Fast upon the dayes appointed, and of the profanations of the same, by many irreligous, ill-affected, loose, and scandalous persons, as well of the Clergy

Clergy as others, who are so far from afflicting their soules and loosing the bands of wickednesse, as that they provoke the wrath of Almighty God, and make so pious a means to procure his blessings, the occasion of greater judgements.

The neglect of the due observation of the Fast dayes a cause to provoke the wrath of Almighty God against us.

For the prevention whereof for the time to come, the Lords and Commons do order, declare, ordaine, that in all and every the Cathedrals, Collegiate and Parish Churches, and Chappels within the Kingdom of *England*, and Dominion of *Wales*, (without any exception) upon every Lords day next, and immediately before any the daies appointed for the said publike Fast, the Parson, Vicar, Curate, or Minister, that upon that day shall Officiate, or exercise in any of the said Cathedralls, Collegiate, Parish Churches, or Chappels, shall give publike notice in every of the said Cathedrals, Collegiate, Parish Churches, or Chappels respectively, of the Fast day next ensuing, immediately after Sermon, or prayer ended in the forenoon, before the Congregation be dismissed, earnestly exhorting and perswading all the people to the solemne due keeping and religious observation of the whole day appointed for the said Fast, and that they would repaire to some Church or Chappell, there diligently and reverently to attend all such holy duties as shall be used in the observance of the same; that they forbear to use all manner of sports and pastimes whatsoever, and their ordinary Trades and Callings upon the said day, as well Carriers, Waggoners, Carters, Waynmen, Drovers, Butchers, Hucksters, Shop-keepers, Labourers; or any other using any Art, Trade, Mystery or manuall occupation whatsoever, and that all Vintners, Tavernors, Ale house-keepers, and keepers of Victualling-houses, do forbear to keep open their doors, Bulks, or Shops, or to sell or utter (except in cases of extream necessity) any Wine, Beer Ale, or Victuall, till the publike exercises and religious duties of that day in the respective Cathedrals, Collegiate, Parish Churches and Chappels be past and over.

The ministers of every Parish to give publike notice to the people on the new Lords day before the day of Fast, and to perswade the people to a solemn and religious observation of the whole day.

That all manner of sports, and pastimes travailing, working, and selling of all commodities be forborne on the said day.

And that all Vintners, Ale house keepers, and victuallers open not their doors nor sell any thing but in cases of extream necessity til the publike exercises be past and over.

And lastly, all and every the Justices of the Peace, Mayors, Bayliffes, Constables, Church-Wardens, and other Officers inhabiting or residing within the limits or precincts of any such Cathedrall, Collegiate, Parish Church, or Chappell, are hereby required to take speciall notice as well of such Parson, Vicar, Curate, or other Minister that ought to officiate in any of the said

That the Justices of the Peace, Maiors, Bayliffs, Constables, and Church-wardens within their severall limits take speciall notice of all persons both mini-

sters and others that shall neglect or contemne the same, and returne their names & offences to some of the Knights Citizens or Burgesses that serve for the County whe e such offence is committed.

said Cathedrals, Collegiate, and Parish Churches or Chappels, upon any such day appointed for the said Fast, that shall either refuse or neglect to do the same, or not door cause the same to be done in that religious and solemn manner as it ought to be, or that shall refuse to give notice of the Fast-day at the time, and in manner as aforesaid, and forthwith to return their names, and the names of all such (from time to time) as shall wilfully offend herein, in contempt of the Lawes, his Majesty, and both Houses of Parliament, unto some one or more of the Knights, Citizens, or Burgesses that serve for the County where such offence is, or shall be committed, that some speedy course may be taken for the severe punishing of such as shall offend herein according to the Lawes.

Die Mercurii 24 August. 1642.

It is this day Ordered, that this Ordinance for the better observing of the Fast be forthwith Printed and published.

Hen. Elsynge Cler. Parl. D. Com.

VVHereas the Lords and Commons in Parliament, have made an Ordinance for the more strict and solemn keeping of the days of publike Fast, which are not by all persons duly observed, even in these times of publike Calamity, to the great dishonour of God, and the contempt of the Authority of both Houses of Parliament.

The Constables or their deputies shall the day before every publike fast repaire to every house within their liberty and charge all persons strictly to observe the same.

Now that more particular notice may be given unto all such that shall offend herein, before any exemplary punishment be inflicted upon them, It is Ordered by the Commons now assembled in Parliament, that all Constables (or their Deputies) shall the day before every publike Fast, repair to every house within their severall respective Liberties, and charge all persons, that they strictly observe the Fast, according to the directions in the said Ordinance.

And they shall upon the dayes search diligently for all offences.

And they shall upon the said dayes of the publike Fast, walk thorow their said Liberties, diligently serching for, and taking notice of all persons, who, either by following the work of their calling, or sitting in Taverns, Victualling or Alehouses, or

or any other wayes ſhall not duly obſerve the ſame, and they are hereby required, to return the names of all ſuch perſons as they ſhall finde ſo offending, as alſo ſuch Informations as they ſhall receive againſt any other perſons within their Liberties guilty of the leaſt offence, unto the Committee for Examinations, that ſo they may be proceeded againſt for the contempt of the ſaid Ordinance; And all Conſtables are to obſerve theſe directions from time to time, ſo long as the ſaid publike Faſt ſhall be kept, without expecting any further Order.

And returne the names of the offenders to the Committee for examinations.

H. Elſynge Cler. Parl. D. Com.

The Form of an Oath concerning the Office of a Conſtable.

YOu ſhall ſwear, that you ſhall well and truly ſerve our Soveraign Lord the King in the Office of a Conſtable: you ſhall ſee and cauſe his Majeſties Peace to be well and duly kept and preſerved according to your power: you ſhall arreſt all ſuch perſons, as in your ſight and preſence ſhall ride or go armed offenſively, or ſhall commit or make any Riot, Affray, or other breach of his Majeſties Peace: you ſhall do your beſt indeavour (upon complaint to you made) to apprehend all Felons, Barrettors, and Riotors, or perſons riotouſly aſſembled: and if any ſuch Offender ſhall make reſiſtance (with force) you ſhall levie Huy and Cry, and ſhall purſue them untill they be taken: you ſhall do your beſt indeavour that the Watch in and about your Town be duly kept for the apprehending of Rogues, Vagabonds, Night-walkers, Eveſdroppers, Scouts, ſuch as go armed, and the like; and that Huy and Cries be duly raiſed and purſued according to the Statute of *Wincheſter* againſt Murtherers, Theeves, and other Felons. And that the Statutes made for the puniſhment of Rogues and Vagabonds, and ſuch other idle perſons, coming within your Bounds and Limits, be duly put in execution: you ſhall have a watchfull eye to ſuch perſons as ſhall maintain or keep any common houſe or place where any unlawfull game is or ſhall be uſed; as alſo to

Dalton, fol. 363.

to such as shall frequent or use such places, or shall use or exercise any unlawfull games there, or elsewhere contrary to the Statutes. At your Assises, Sessions of the Peace, or Leet, you shall present all and every the offences done, contrary to the Statutes made (1. *Jacobi*, 4. *Jacobi*, & 21. *Jacobi Regis*) to restrain the inordinate haunting or tippling in Innes, Alehouses, and other Victualling houses, and for repressing of drunkennesse: you shall there likewise true presentment make of all Blood-sheddings, Affrays, Out-cries, Rescous, and other offences committed or done against the Kings Majesties Peace, within your Limits: and you shall have a care for the maintenance of Archery according to the Statute: you shall well and duly execute all Precepts and Warrants to you directed from the Justices of Peace of this County: And you shall well and duly according to your knowledge, power, and ability, do and execute all other things belonging to the Office of a Constable, so long as you shall continue in this Office. So help you God.

FINIS.

27

Numb. 80.

The Names of the Commanders and Officers taken prisoners at *Leverpoole*: The taking of *William*-Castle in *Cumberland*: Propositions agreed on; and a safe Conduct sent for: The Report concerning *Dunnington*-Castle: A Petition from the City of *London*: His little Grace of *Canterburies* last Speech.

THE KING DOMES, Weekly Intelligencer:

SENT ABROAD To prevent mis-information.

From *Wednesday* the 6. of *Novem.* to *Tuesday* the 12. of *November*, 1644.

I Begun the last week with his little Grace of *Canterbury*: and shal this week make an end of him, I mean, of his final part of defence: In the mean while, be pleased to accept of the Names of such persons as are prisoners (whose lives are at the mercie of Sir *Joh. Meldrum*) taken at *Leverpool*, *viz.*:

Sir Robert Biron, Col. and Governour.
Col. Clifton.
Lieut. Col. Benbrigg.
Lieut. Col. Mayart.
Major Morris.
Major Anderton.
James Massee Corporall of the field.
Capt. Hesketh.
Capt. Charles Haughton.
Capt. Savile.

Capt. Hambleton.
Capt. Smith.
Cap. Moore.
Capt. King.
Capt. Spicer.
Capt. Calcott.
Capt. Greenhaughe.
Capt. Tho. Haughton.
Capt. Weaver.
Capt. Harlowe.
Capt. Walmesley.
Capt. Ashton.
Capt. Norton.
Capt. Colleson.
Capt. Bryan-O-Rone.
Capt. Trapps.
Capt. Congrave.
Capt. Lieut. Robinson.
Capt. Lieut. Boone.
Capt. Lieut. Walmesley.
Lieut. Burleigh.
Lieut. Burrough.
Lieut. Elcocke.
Lieut. Barton.
Lieut. Plat.
Lieut. Parker.
Lieut. Bradley.
Lieut. Blakeston.
Lieut. Taylor.
Lieut. Channell.
Lieut. Edwards.
Lieut. Spencer.
Lieut. Lee.
Lieut. Leicester.

Lieut. Davis.
Lieut. Vause.
Ensigne Bordman.
Ensigne Westby.
Ensigne Whittingham.
Ensigne Levesey.
Ensigne Walmesley.
Ensigne Crosbie.
Ensigne Stonynough.
Ensigne Redding.
Ensigne Parteson.
Ensigne Browne.
Ensigne Nevitt.
Ensigne Price.
Ensigne Dutton.
Ensigne Dumbell.
Ensigne Whitside.
Ensigne Dale.
Ensigne Manley.
Ensigne Edwards.
Cornet Norris.
Marshall Chambers.
Marshall Morton.
Quartermaster West.
Carriagemaster Lee.
Chirurgeon Sam. Browne.
Hen. Browne,
Hen. Engerson, Gentlemen of the Ordnance.
George Pierce Clerk of the Stood.
Jenkin Evans,
Jo: Smith, Master Gunners.
Walter Archer, Drum-major Master

Master Ellis Heyes, Mr. Williams, Gentlemen.
Master Mort, Besides divers others of qua-
Master Tarleton, litie.

The Extract of this Letter, wherein this List was sent, followeth:

The inclosed List, shews sufficiently, the greatnesse of the victory: Our Lieutenant-Generall (whose fidelity in this great Cause cannot be too often remembred) at the first time he laid siege to this Town of *Leverpoole*, resolved to give no quarter to the Irish, but such an unexpected argument for pity and compassion happened, that his purposes were diverted, by a voluntary submission of both English and Irish (Private-Souldiers) to our Lieutenant-Generall, that he received them into mercy; they coming away, some by night, some in the day time, by fourty, a hundred, two hundred at a time, till about 1200. came to us, leaving their Commanders secure, being left alone to defend the Town: Who presently yeelded to the mercy of the Generall: We have sent the Prisoners away; some to *Manchester*, some to *Preston*, some to *Hull*: There is a Designe in hand, elsewhere, which may take effect, if your malignant Brimston, or Brum-of your *London*-Malignants be not a means to prevent us, by making an addition of powder in that place, that once within few dayes, could not for want of Ammunition hold out two hours storme.

The reducing of this Town will much discontent the Irish, (who as by Letters from Prince *Rupert* we are informed) intended to have had this a cautionary Town for the landing of the mercilesse Irish, with whom a Peace is made (or suddenly will be concluded on) by the Earle of *Ormond*, as those that come from thence averre.

This is all I have to acquaint you withall herein: only this,

ſince the reducing of this place, we have received an Ordinance of Parliament to give no quarter to any Iriſh, which had been performed if we that beſieged the Town, had had as timely notice of it, as the *Iriſh Rebels* beſieged in the Town had: But our Generals honour is engaged, and therefore for what is paſt, he cannot go from his word; for the future, you ſhall not need to put us forward to execute that Ordinance by ſea or land; for no doubt, nothing but ſeverity, and refuſall of Quarter muſt bring that bloody and barbarous Nation to due obedience.

Liverpoole the 4. of November. 1644.

The Parliament hath now finiſhed the Propoſitions, the Lords concurred with the Commons in every particular, two Lords, and four Commoners are appointed to go with the Propoſitions, together with two of the Commiſſioners of the Kingdom of *Scotland*: The Lords and Commons names are theſe; the Lord *Willoughby*, Lord *Maynard*, Maſter *Perepoint*, Mr. *Hollis*, Mr. *VVhitlocke*, Lord *Wenman*: the names of the Scotch Commiſſioners, I yet know not. The Letter to the Earle of *Forth* from my Lord Generall for a ſafe conduct for theſe ſaid perſons, and their attendants to come to the King is ſent away, and every hour a returne of the Trumpet is expected, private inſtructions are likewiſe agreed on for the Commiſſioners, but till they returne, thats not fit to be known.

It was alwayes the Kings policy, when ever he had any ſucceſſe (as in *Cornwall* lately (for one inſtance) preſently the Kingdom muſt know, how graciouſly his Majeſty was inclined to Peace, that after ſo great ſucceſſe, yet he would ſeeke a Peace.

The Parliament now treads his ſteps, for the ſeaſon of ſending theſe Propoſitions (though with more cordiall deſires of Peace

Peace then thoſe about the King have) they ſend them after the regaining of many of thoſe pieces loſt in *Cornwall*: after the taking of *Newcaſtle*, and the caſtle in *Newcaſtle*, and the ſurrender of *Tinmouth* caſtle and 38. piece of Ordnance, and after the taking of *Liverpoole*, with all the Commanders therein, Ordnance, Armes, and Ammunition, and after the taking of 7. or 800. horſe neer *Newarke*: theſe things conſidered the Parliament ſends Propoſitions (if after ſucceſſes it be policy to ſend them) very ſeaſonably.

For the Propoſitions themſelves, I never yet durſt preſume to tell them till they be gone to the King; when I do, you ſhall have a true extract of them.

The place of Treaty is like to be about *Wallingford*, for thither the King hath drawne down all his forces: And Letters are gone to the Commanders in chiefe of our Armies, to draw together, and advance towards the enemy, before he compleate his recruits.

Severall Letters have come to the Parliament from *Newcaſtle*, ſince the ſurrender of *Tinmouth* caſtle, deſiring faithfull Magiſtrates may be made choice of for that Town; for that it is a place of great concernment: and if the Coliers, and cuſtomes be well mannaged, they will yeild a great revenue to the State, whereupon it is referred to a Committee to conſider with all ſpeed to ſettle the government of the Town, and to conſider what is further fit to be done concerning that place.

We expected ſome news this week out of the North; but the Poſt coming not on his uſuall day, our Intelligence fails; onely this, that by ſome that have come journey pace out of Cumberland, we are informed of the ſurrender of *Milliam* Caſtle, one of the ancienteſt ſeats of *Hudleſton* of *Hudleſton*, the defendants had honourable conditions: *Naworth* Caſtle is upon the ſurrender, the houſe of the late Lord *William Howard*, a Papiſt) *Carlile* is ſo cloſe begirt, and they within

ſo ſtraitened of proviſions, that long they cannot hold out: Sir *Philip Muſgrave* is the Grand Incendiary that occaſions the refuſall of ſurrender.

About four thouſand of Generall *Levens* Forces are comming into Yorkſhire for the aſſiſtance of the Lord *Fairfax*, in the more ſpeedy reducing the Garriſons in thoſe parts: It had need to be ſpeedily done, for if the Reports be true that come from thence, the County is ſtill ſo malignant, that they do but wait an opportunity to comply with the power of the enemy; and the greateſt cauſe thereof is, the want of good and faithfull Miniſters to be ſent down to inſtruct the people, who have hitherto in moſt of the Northern parts lived as heathens: And that which is to be wondered, Miniſters cannot be found out, that are willing to go thither, though they may have an hundred and fifty pounds *per Annum* ſetled upon them, out of the Revenues of Deanes and Chapters: If a Popiſh Prieſt in *London* had but notice that there was probability to gain ſuch a man in the North to their Religion, he would go bare foot, and beg by the way, rather then loſe that opportunity: and yet ſuch is our unhappineſſe, that to ſave ſoules, in ten weeks time, the number of Miniſters deſigned to go for thoſe parts cannot be gotten: I hope it is not for increaſe of means that hinders them, but other reſpects. God incline the hearts of honeſt, learned, and painfull Miniſters, to decline all outward reſpects, and go readily into thoſe parts for ſo good a work.

News came to Town this day, as if the Kings forces had taken an opportunity, and releeved *Dunnington* Caſtle, and brought away ſome Artillery thence. This is poſſible, and probable it is true; onely you have not heard the ſecond part of the ſtory: that we are gotten betweene *Wallingford* and them, and made good the paſſages, which will neceſſitate the enemy to fight or retreat: but more of this you will hear of ere long.

I will

I will now tell you what our Malignants report, and do take their ſalvation upon it, that Sir *William Waller* is taken priſoner, that Colonell *Cromwell* is ſlaine, that Colonell *Browne* is fled, that Sir *James Harrington* is mortally wounded, and ſince dead at *Highgate*, this they averre with great aſſeverations; you ſhall in my next have the names of the perſons that are the reporters hereof, and the places where they dwell, and if they be ſuffered to continue longer within the Lines of Communication, I will complaine no more: hundreds in the City have reported this upon the Exchange, and thoſe that can contribute herein to tell more names that have reported this falſe newes, they will do an acceptable ſervice, that they may be proceeded againſt as Spies, or otherwayes dealt withall according to their demerit.

Monday the 11. of November the City of *London*, by the Court of Aldermen, and Common Councell, the repreſentative body of the City, preſented a Petition to the Houſe of Commons, conſiſting of ſeverall particulars (1) deſiring that the Garriſon of *Windſor* may be looked upon as a place conſiderable, and maintained accordingly, wherein the houſe prevented the motion, for they had already provided for that place, ſuitable to the conſequence of it; yet gave them thanks for their care therein: as alſo for to have the County of *Suſſex* put in to a better poſture of defence then hitherto it hath been.

I make the mention rather of this Petition; becauſe ſome Malignants whiſper abroad, as if they hoped to divide the City and Parliament: this is the old Plot, and hath been the ruine hitherto of thoſe that endeavoured it, but the Anſwer returned by the houſe, declared their reſolutions to ſtand and fall with the City of *London*, that hath (under God) been a great means, to ſave the Parliament and Kingdom.

This

This day the grand Jury Impannelled concerning the Iriſh Rebells, found the Indictment Bill *a vera*; ſo within three or four dayes, you will bring things to a period concerning their hainous crime.

His little Grace I told you at firſt ſhould end my diſcourſe, he did this day (as I am informed) three long houres, plead as a man innocent; and ſaid whatſoever Judgement paſſed upon him, he ſhould die innocent, and inſtanced his innocency in many particulars: One was, that he was accuſed for puniſhing a Miniſter, for ſaying in his prayer; Lord, we pray thee to have mercy upon the Prince, for we feare his Education is not like to be good, he juſtified the puniſhment of this godly Miniſter: becauſe (as he ſaid) he caſt a ſcandall upon the King in ſaying ſo; and what good Education the Prince hath had, let all men judge: on Wedneſday he comes againe to receive his Sentence.

London Printed for R. W. *Novemb.* 12. 1644.

THE LONDON POST:

Numb. 11.

Faithfully Communicating His

Intelligence of the Proceedings of Parliament, and many other Memorable Paſſages certified by Letters and Advertiſements,

From { Brainford. Oxford. Redding. Brill. } { Dunington. Newbury. Wallingford. Abington. } { Bazing. Windſor. Alisbury. Woodſtock. } { Lime. Tinmouth. Carlile. Newarke. }

The laſt Newes from both the Armies, and ſome light skirmiſhes betwixt the Horſe. Dunington Caſtle attempted to be relieved by ſeven thouſand of his Maieſties Horſe, but diſappointed of its ſuccour by the Earl of Mancheſter, who with a great power is purſuing the retreating enemy. The Arch rebells Macquair, and Macmohun found guilty of their inditement; And the Arch-Biſhop to be brought unto his triall on Wedneſday next. The miſreports of the malignants confuted, with a true Relation of our late ſucceſſes in the Weſt and North, &c.

Paſſed according to Order, and Printed by G. B. Novemb. 12. 1644.



WHAT a thick miſt hath of late covered the face of the City, and this Kingdome? What a Night hath it made in Day, ugly and obſcene as Chaos? In ſuch a miſt as this, the *Poſt* againe is returned to *London*; In ſuch a miſt as this (ſome two yeers ſince) his Majeſtie advanced unto *Braynceford*, with a reſolution to fall upon the City of *London*, when the Parliament had ſent him ſome overtures of Peace, and there were ſome hopes entertained of a Pacification: but His forces were diſpelled as the miſt, by the Vertue and the Courage of his Excellence, and by the brightneſſe of

his Cauſe. And now in the like Covert tedious Darkneſſe, His Maieſtie hath rallyed againe his broken and ſcattered Forces, and drawn together his New reliefe of ſtrength, either to approach the City of *London*, or to invade the Aſſociated Counties, juſt at the time when the Propoſitions of Peace are concluded, and members of both Houſes are elected to preſent them to him.

His Armie is ſaid to conſiſt of about eleven thouſand Horſe and Foot. He was this weeke ſeene with a great Body of Horſe to be at *Thame*, which is ſome ten miles from *Oxford*, From hence he ſent a Partie into *Buckinghamſhire* to bring in all the Horſe which could be raiſed, having (as it is conceived) a deſigne to dragoone and mount a Body of his Foot for ſome ſuddaine ſervice: By reaſon of this unexſpected ſtrength and acceſſe of forces to his Maieſtie (for the Earle of *Northampton*, Colonell *Gerrard*, and Prince *Rupert*, are now come unto him) The Parliaments forces have altered their Reſolutions, and with their united ſtrength are prepared to attend the motion of their Enemies. Sir *William Waller* before had a deſigne to returne into the Weſt, not without great hope to reduce it ſuddainly to the obedience of the Parliament, the King in his late warre and overthrow having ſufficiently dreyned that Countrey of men. The Earle of *Manchester* had an intent to returne into his owne Aſſociation, to ſuppreſſe the inſolencies of the licenced Souldiers of the Enemies, and to ſecure theſe Counties from their outrages. The Citty Brigade were to intrench themſelves before the Caſtle of *Dunnington*, which is better provided with ſupplies of Victuall and of Ammunition, then was at firſt conceived; but by reaſon that His Maieſty hath drawne his Artillery out of *Oxford*, and ſome other of his Garriſons, and hath gathered his ſtrength about him, they are now reſolved with united hands and courages, to try once more the fortune of a Battell with the Royall Army, and doe not doubt, but by the Aſſiſtance of the invoked Almighty, to compleate their victory.

It is worth your Obſervation, that the adverſe Army doth boaſt much of I know not what ſupplies, which they expect from Somerſetſhire, and Wiltſhire, and that upon any check of Fortune, they can retire unto their ſtrong places of Protection, as *Oxford*, *Wallingford* and *Basing*. To ballance this, Wee can ſhew them all the Aſſociated Counties of the Eaſt and North, from whence we may draw both Men, and Utenſills for the warre, and for their neere Garriſons of *Basing*, *Wallingford* and *Oxford*, wee can tell them of our Garriſons of *Redding*, *Newbery*, *Abington*, *Aleſbury*, and *Windſor*, which are now fortifyed with great care and induſtry.

Ther

There is a report indeed, that the Queene of *England* hath been elaborate to raiſe Men and money in *France*, for the continuance and increaſe of this unnaturall warre; And that the Duke of *Epernon* is to be made Generall of the Army; And for an incouragement to him in this Deſigne; VVe heare that His Maieſtie hath ſent unto him the Order of the Garter: I muſt acknowledge that French Armies, and French Ladies have never done any great good in England, but the late deportment of the French in his Maieſties Army to our Engliſh Ladies, hath been ſo barbarous, that no age can paralell the like, and which will make them odious to the Engliſh throughout all generations. And yet (O Times and Manners!) there are found Engliſh that doe proteſt theſe Monſters, And amongſt them is Sir *Lewis Dives*, the Governour of *Sherburne* Caſtle in *Dorſetſhire*: But I cannot underſtand that any ſucceſſe in Armes hath attended Sir *Lewis* ſince, For by Letters we are informed, that (beſides ſome other overthrows) the brave Commander Colonell *Sidenham* hath lately fallen upon him, and in a ſharpe skirmiſh, his forces were miſerably routed, and about one hundred ſlaine, and about one hundred taken.

Since which time the Garriſon of *Lyme* perceiving what ill neighbours they found of a Garriſon of the enemies, who hath fortified themſelves in a Houſe of Sir *John Strangeways* (not many miles diſtant from them) they ſallied forth, and having ſtormed it in ſeverall places, by fine force they became Maſters of it, but not without ſome loſſe on our ſide, for the enemy ſeeing our men active, and reſolved not to depart untill they had taken the houſe, they laid a traine of powder, by which meanes foure or five barrells taking fire, it did blow up thirty of our men, who did not periſh unrevenged, for at the ſight and ſenſe of this, our men redoubled their courage, and carried on the ſtorme with ſuch ſucceſſe and force, that not long after they became abſolute Maſters of the place, and ſeizing on a Colonell, who being ſon to Sir *John Strangeways* was Governour of that Garriſon; they carried him, with the reſt of their Officers and Souldiers away priſoners, and returned unto *Lyme* laden with ſpoyles and triumphes.

From forraigne Parts we underſtand that the Duke of *Bavaria* is lately dead, for which the Papiſts are nothing ſorry, thinking that his death will contribute much to the Catholick cauſe, in reguard that having one of the greateſt banks of money of any Prince almoſt in Chriſtendome, he was unwilling to receive any Souldiers into pay to the great prejudice of the Emperour, and almoſt the Ruine of the Empire. We underſtand that the Duke of *Lorraine* hath taken Armes againſt the King of *France*, and relying on the aſſiſtance of the young Duke of *Bavaria*, he threatens to

bring againſt him an Army of thirty thouſand fighting men: Innocent the twelft (who now is Pope) of the Spaniſh faction, and if he cannot make peace with the Princes of Chriſtendome, he will undoubtedly if he liveth (for he is above threeſcore and three yeares of age) be a great favourer of the Spaniard, and of the Auſtrian party: The taking up of armes by the Duke of Lorrayne againſt the King of France may prove a happy meanes that the French Army deſigned for England may disband, to inroll themſelves in the Army of the King which are now preparing for Lorrayne.

But before I returne to our owne affaires, to which I will make haſte, I cannot but repreſent unto you what I have received for currant, and moſt true Intelligence concerning the Marqueſſe of *Newcaſtle*, who by the perſwaſions of Generall *King* finding the Government of the North (croſſe to his expectation) to be conferred to Prince *Rupert*, and fearing the event of the warre did tranſport all the moneys he could procure unto *Hamborough*, and not long after did tranſport himſelfe. In this (as I have ſaid) he uſed the adviſe of Generall *King* who was well acquainted with many Merchants in *Hamborough* and had a banke of money there himſelfe. Generall *King* having much enriched himſelfe with ſpoyle and plunder of the North, Prince *Rupert* being beaten, and *Yorke* in danger to be loſt, did diſpatch himſelfe with the Marqueſſe of *Newcaſtle* unto *Scarborough*, and having ſtored their goods in convenient bottoms, they ſafely arrived with them at *Hamborough*. The Marqueſſe of *Newcaſtle* being unacquainted with the Merchants there, Generall *King* (who ſeemed moſt faithfull to him in his adverſity) became his Agent in putting forth his money, and did carrie himſelfe with ſo much cunning and dexterity that being truſted with the mannaging of all things, and having by degrees ingroſſed his monies into his owne hands, he preſently after (unknowne unto the Marqueſſe) removed towards the heart of *Germany* where he was well knowne, being one of the Generalls that belonged heretofore to the King of *Sweden*. By this meanes the diſappointed Marqueſſe of *Newcaſtle* is left ſo deſtitute, that I am informed from very good Authority that he and his ſonns doe often want where-with to diſcharge their Ordinaries having nothing but what by private ſupplies doth come unto them.

But from theſe Informations beyond the Seas, before wee come unto *England*, we will remove your obſervations to the Dominion of *Wales*, and there acquaint you with the good ſucceſſe of Sir *Thomas Middleton*, and Colonell *Mitton*, in taking the Towne of *Ruthen* in Derbyſhire, with the loſſe of many of the Enemy, and about thirty Priſoners taken, amongſt whom were ſome Commanders of note and Quality. Theſe noble Champions

pions had a resolution to force the Castle, but finding the danger of the service to arise above the advantage of it, they for that time did forbeare it, and are againe returned into Shropshire, having taken with them their Prisoners, and a hundred Armes to boote.

The King we are advertised, is fortifying at *Brill Woodstock*, and *Wallingford*, for a place of more secure retreat for his Army; he lately faced our Garrison of *Alisbury*, but I beleeve with no intent to storme it, but onely to block up the place, and to amuse our Souldiers, whiles a party of his were fetching in of Horses, and plundering up and downe the Country. The malignants would perswade us into a beliefe, that the Kings Army is more in number, then is received into the account of our Arithmetick: Indeed, I doe verily beleeve, that he hath drained many of his Garrisons, to draw out men into the field; Besides, to speak the truth; I doe conceive that he received not so absolute an overthrow at the late battell not farre from *Newbery*, as commonly it is reported: Our men came on upon the very mouth of their Canon, full of Valour, and many Acclamations of ioy, and were so greedy of fight, that in their height of courage, they were ready to fall upon the enemy, without due respect to military Order: The *Oxford* Mercury cries up the prowesse, and the Fortune of the Army of the King, and with prodigall untruth, doth bestow upon them a Victory, which they never gained, but how disconsonant this is to the reality of the Action, the Earl of *Cleveland*, and many other Commanders and souldiers, who are prisoners, and present with us, to their owne griefe can testifie.

And that it may appeare, unto what extremity His Maiestie is driven for want of men, we have this day received certaine Intelligence, that his Garrison of *Worcester*, consisting of well neer three hundred Men, is very lately drawne off to ingrosse themselves into his Army; And that the City is for the most part at this present defended onely by her owa Inhabitants: This may Administer a glad occasion to many Clothiers, and other able Men in that place, who have suffered much by the tyranny of the Cavaliers to make use of the present opportunity, and shaking off their heavy yoke, under which a long time they have groaned to submit themselves to the protection of the Parliament.

VVhiles I am writing this; I have Intelligence brought unto me, that the Horse on both sides in severall parties are ingaged, the event and successe of the Action, I shall more fully declare unto you, before I have compleated this Intelligence.

The deportment of our Brethren the *Scots* (since the taking of *New-*

caſtle and *Tynmouth Caſtle*) is very remarkeable, they have wonne as much upon our enemies by their clemencie as by their Armes, and they have behaved themſelves indeede rather like Brethren then like Conquerers. It is a happy conqueſt when the conquered doe repent that they were no ſooner overcome. All things run faire and ſmooth at *Newcaſtle*, and at *Tinmouth*; There is no face of warre; wee are now in good hopes to receive ſpeedily ſome ſupplies of Coales, and doubt not to injoy them, a Convoy onely is required for the guarding and ſecuring of our Ships from the Pyracie of Sir *Hugh Cholmleys* Seamen, who perpetually are abroad on the coaſts of *Scarborough* in expectation of a prey: Our Brethren the *Scots* have deſired in their Letters to have the benefit of the Coales which ſhall be tranſported into all parts towards the pay of ſome arreares which are due unto their Army.

And ſince I am now delivering my Intelligence concerning the deſignes and atchievements of the *Scots*, I ſhould be unjuſt to them, and unto you, ſhould I not acquaint you with their indeavour and their care to reduce their Malignant Gariſons in the North. They have not onely ſummoned, but beſieged the City of *Carlile*, and have joyned themſelves with the Forces of the Countrey thereabouts, who finding but little hope of reliefe, are now (it is reported) on compoſition for the ſurrendring of it: Sir *Thomas Glenham*, and Sir *Philip Muſgrave* are ſaid to be in that Garriſon, *two great Malignants*, and who will deferre the yeelding of it up into the cuſtody of the Parliament, as long as poſſibly they can; but the Juſtice which now threatens Sir *John Marley* for his long obſtinacy at *Newcaſtle*, may peradventure induce them to a more ſpeedy compoſition, if not the feare to be uſed as the Iriſh and Engliſh Souldiers uſed their perverſe Commanders at the ſurrendring of *Leverpoole* may peradventure perſwade them to it. You may adde to this (which I have ſaid before) that the *Scots* whereſoever they doe come by their faire demeanour doe win the good opinion and the hearts of all men. Theſe things being conſidered, and laid together we hope (before our Poſt returne againe) wee ſhall be able to bring you ſome good newes concerning the ſurrendring of *Carlile*.

It is a great loſſe which the Malignant Garriſon of *Newarke* lately ſuſtained in looſing eight hundred horſe, wee have ſince received Intelligence that the forces of Colonell *Roſſiter*, Colonell *Fluerwood*, with ſome additions from Sir *John Gell*, and Colonell *Hutchinſon* are joyned, and being about three thouſand horſe and Dragoones, they have taken the Town of *Belvoir*, and beſieged the Caſtle, and hath commanded another partie to Garriſon the Towne of *Grantham* to defend the County of *Lincolne* from the

the iniury of the plundering Cavaliers, and be a ſpeedy meanes for the reducing of *Crowland*, which if Winter had not beene ſo forward had beene ſtormed by us before this time.

Wee heare of good ſervice done on the Parliaments ſide, performed by ſome few of our Troopers in Leceſterſhire, where an equall number of our men incountred with as many Commanders of the Enemy, who that morning did ride forth to hunt, not ſuſpecting what danger did approach them, but finding they had another chace in hand, they drew their ſwords to preſerve their perſons, and deſperately, dealing very many and manly blowes amongſt their prepared enemies, they were overtaken by a ſtronger band, and loſt in the conflict, two young Gentlemen of great reſolution, there being more too, who were taken Priſoners, the reſt flying for their ſafety, and with wide wounds upon their bodies, proclaimed with inarticulate Truth, the ſucceſſe and courage of our Souldiers.

From *Dunington* Caſtle, we have received this Intelligence. VVee have had continuall marches, little elſe, only on VVedneſday laſt, wee came back to *Newbery*, and yeſterday we began to ſtrayten *Dunington* Caſtle, and this laſt night we ſent parties of Horſe and foot neere unto the Caſtle, on purpoſe to keep them from the benefit of water, which we are informed the enemy will quickly want, if they have not recourſe unto the River, which in fearfull ſpeed doth run within little more then a Muſket ſhot from the Caſtle. Our Scouts did bring us word laſt night, that the King did muſter yeſterday at *Dorcheſter* (which is ſeven miles neerer *London* then *Oxford* is, and not above two ſhort miles from *Wallingford*) ten thouſand horſe and foote, but we are uncertain, which way it doth pleaſe His Majeſtie to bend his forces, If it be towards us, we are ready to attend his motion.

But ſince this, we have received more late Intelligence, that wee have made by the violent diſpatches from our Canon, a conſiderable breach into the Caſtle of *Dunington*, at which foure men are able to march into it breſt by breſt; but by reaſon the Enemy is ſo ſtrong within, they are moſt unwilling to fall upon it, untill ſuch time as the murdering Peeces ſent from *London* (and by this time landed at *Reading*) ſhall have prepared for them a wider paſſage.

In good earneſt, if you are Gentlemen, you may lament the loſſe of ſo many brave men (who in another cauſe, would have turned the fortune of the Day, and made a Kingdome happy) that within theſe two yeeres have been loſt in *Cornwall*. It is reported, that there is ſcarce any name of any Gentleman in *Cornwall*, but he is now in preſent ſervice in His Majeſties Army, or with his Name, hath loſt his life by his diſobedience to the Parliament.

liament; ſurely this might coole the Paſſion of ſo many angry and froward men, who (if *Auticus* ſpeake truth) are muſtering up themſelves in *Wiltſhire*, and in *Somerſetſhire* to bring the King by violence to *White-Hall*, and to cut their way to peace by war.

There was a brave Gentleman, who this laſt weeke preſented a Pitition to the Houſe of Commons from *Leiceſterſhire*, and with it delivered an excellent Speech, His Name was *Thomas Beaumont*, an Eſquire.

We heare this day of the Propoſitions of peace to be ſuddainly diſpatched to his Majeſtie, I ſhall pray to God that the event may anſwer the Publick expectation. The Hands of Kings are the hearts of his Subjects, but the hearts of Kings, are in the hands of God.

The Houſes of Parliament hath paſſed an Ordinance for the due payment of Tythes, not onely for what is due in preſent, or for the future, but for what is due to the Incombant in Arreares, And it is Ordered that a courſe ſhall be taken in Chancery againſt thoſe, who ſhall refuſe to make payment to them.

There hath very lately beene read a Letter in the Houſe of Commons, from the Ambaſſadours of the States in Holland, deſiring an anſwer of their former deſires, wherein they indeavoured to be Mediators of peace: the Houſe did take into their conſideration their welcome Meſſage, and a ſpeedy and ſatisfying anſwer will be returned to them.

The Aſſembly of Divines have preſented to the Houſe their humble advice concerning the Government of the Church in a Presbyteriall way, the conſideration whereof is referred untill Tueſday next.

The Malignants this weeke are infinit in their Reports, and ſome of the well affected make too much haſt to follow them. One reports that *Monmouth* is taken by Sir *John Winter*, another cries out that Colonell *Maſſey* is routed, One affirmes that *Abington*, another that *Aliſbury* is taken. The whole tribe of the Impoſtors, and the credulous, were this morning Novemb. the Eleventh, of one beliefe, that *Lunington* Caſtle was relieved by His Majeſties forces. The truth is, That His Majeſtie underſtanding in what diſtreſſe and danger the place was in, did ſend ſeven thouſand Horſe and foot to relieve it, but the Noble Earl of *Manchester*, with a proportionable ſtrength, did advance againſt them, reſolving to cut off all relief from entring into the Caſtle, on which His Majeſties forces retreated, unwilling to hazard the fortune of a Battell; And the Earl of *Manchesters* Forces with ſome ſucceſſe doe perſevere in purſuit of them. There were before this ſome light skirmiſhes betweene the horſes on either ſide, but nothing of great importance. There is a Report, that our brethren the Scots are advanced towards *Newarke*, which I doe beleeve, and that Sir *James Harrington* is dead at *High-gate*, which though delivered by ſome of his own Neighbors, I can give no credit to it. The two Iriſh Rebells, *Maquire*, and *Macmahun*, are this day, Novemb. 11. found guilty of their Inditement. The Archbiſhop is to come to his triall again on Wedneſday next. The Lord Maior preſented a Petition concerning the Garriſon of *Windſor*, and for ſome Garriſons in *Surrey*, which will be taken into ſpeedy conſideration.

FINIS.

AS YOV WERE:

OR

A reducing (if posibly any) seduc't ones, to Facing about, turning head, Front against God) by the Recrimination (so intended) upon Mr. *J. G.* (Pastor of the Church in *Colemanstreet*) in point of Fighting against GOD.

By an unworthy Auditor of the said (Iuditious. pious-Divine) Master IOHN GOODVVIN.

Suposed Mr. Edm: Woodward

Printed in the yeere: 1644.

AS YOU WERE.

1. THe Recriminator (so hee may bee nam'd, if a quality, disposition, may denominate its subject) saith; That to build on what *Gamaliel* here speakes is to build on a rotten and unsound Foundation. Reader, if the Councell had not done thus, how had the Apostles fared? Certainely bad enough, they had lost their lives by the sentence of the Court. But why saith the Recr: as he doth?

1. He tells us that hee never heard so much good of *Gamaliel* except from Popish Interpreters. But (to beleeve him herein, haply hee read none other on the place) may not others here so much from some other not Popish? Truly I have read but two, and they sufficient enough in such a case, *viz. Piscator & Beza*; The first saith that *Gamaliel* is here commended: the latter saies no whit lesse, some what more then the former; according to him, *Gamaliel* was a Patron of Christs cause. Indeede the Minister spake not a word of any personall goodnesse in the man, but of the authority of what was spoken by him. *Balaam*, *Saul*, and *Caiphas* may prophecy; But he tells us the best Interpreters judge him irreligious, &c. Who are they? Hee tells us not. Wherein *Gamaliel* thus? he shewes us not. But let them bee what they will, and this speaker so

and so too, yet it prejudices not the Preachers Doctrine.

2. He saith *Gamaliels* scope was but the preservation of himselfe and the Councell (he might well have preferred the Councell in placing his words see verses 35, 38, 39.) from the feare of *Jewes* and wrath of *Romans*; Poore man! The first would be but at the Apostles apprehension (as of Christ, its said they laid not their hands on him for feare of the people,) not execution (as it appeares in the example,) the latter they oft regarded not in such a case (as appeares in the stories of the Gospel and Acts. Eminently in that they oft would have killed *Paul* a Roman borne, (*Acts* 23. 27.) and I dispute not how by their Law. *Cap.* 24. 6. The Recr: without ground runnes astray from the Text, to fetch a meaning which will not agree with this place. For the speech of *Gamaliel* tends manifestly (to any not partiall, prejudic't) to with-holding from these [Apostles] and that respecting their Councell and workes, and al least endeavoring to overthrow it, they be found [even] fighters against God, *vers.* 35. 38. &c.

3. He saith, though there be some truth in the speech, yet three great errors; namely, 1 He makes it uncertaine whether the Apostles Doctrine & Miracles were from God or men? True, hee makes it if twere uncertaine; but to prove that he indeede held it so is more then this Annymus can prove; He might, and in all likelyhood did thus expresse himselfe for feare, or policy (as many most thinke.) So did *Hushai* strangely for an honest heart, in that case of *Davids*, in his Councell to *Absolom*, whereby he defeated that of *Achitophel* 2 *Sam.* 17. Were *Gamaliel* certaine of that hee speakes of doubtfully, he exceeded a Polititian, was not a Neu-

tralist

traliſt, nor Adieophorit, Nullifidian, but believed) and ſo haply exceeded his judgers. But whether dubious or grounded herein, its evident he here fought for God. And that he ſaid, was good, (1) in it ſelfe; Therefore Godly-learned *Gualter* ſaith it ſhould be to us as an Oracle to learne from, &c. (which no evill ſpeech may be) I quote it becauſe the Miniſter doth (2) In the riſe alſo, probably, Gods ſpirit was the motive as of *Nicodemus* his admonition, *Joh.* 7.50.51. Its the Interpreters inſtance. (3) In the meanes lawfull. He a Doctor of the Law one of this chiefe Councell. Aſſembly gives this advice (and that ſeaſonably) at a conſultation (4) In the end its rendered ſo. It ſaves the lives of the Apoſtles, and that intendedly.

2. He would himſelfe and have others judge this (or things to many ſeeming dubious, whether of God or no, uncertaine for the preſent) by the event. Truely God gives ſuch a Law; he would have Prophets whether falſe or true, tried thus, *Deut.* 18. laſt; and hereby this Councell were ſuch judged, and according to Gods rule and ordinance and leaſt found fighters againſt him. They yeeld to this Doctor of the Law, his advice of letting theſe (Apoſtles alone till God and themſelves clearely diſcover what now appeares dubious, uncertaine (which ſuppos'd uncertainty in *Gamaliel* is this mans firſt exception. error.

3. According to his Councell Hereticks and Hereſie ſhould bee let alone in confidence, that if ſuch waies if not of God will come to nought. How now? doſt thou not underſtand, or doſt you be—*Gamaliel*; *Gamaliel* was (poſſibly. yea probably) as great an enemy of, adverſaty, deſtruction to Hereticks, Hereſie as this Reer: and I would have acquited himſelfe as ſuch an one. and had the whoſe Councell alſo, like Jewes. indeede rooted out, pluckt up theſe, if he had knowne them ſo to be and evidenced it to them. But the caſe ſtanding as it did, *Gamaliel* ſpeakes for the Apoſtles, and the Councell agree to him, not proceeding to their ſlaying. (According to this the Miniſter ſpake, that till wee are certaine that ſuch a Doctrine is Hereſie, we cannot without danger of being found fighters againſt God, endeavour to overthrow it.)

Next hee would ſhew an odious compariſon; which is not ſo unleſſe every compariſon be odious. Its true, ſome Miniſters of the Congregationall way are of a very choiſe annointing. God hath given them a ſpirit of diſcerning [that truth] above ſome o-

thers:

thers: yet may thoſe ſome others be pillars and prime men in the Houſe and Temple of God, and haply willing to bee thought ſo too, as it ſeemes *Paul* was, as well as *Peter*, *Gal.* 2. where *Paul* not onely compareth but preferreth himſelfe unto *Peter* (ſo ſaith learned King *James* in his Epiſtle to all *Chriſtian Monarchs*, pag. 48.) and that on purpoſe to heighten his owne eſtimation. Here the Reer: quotes diſcriptions and conceits (in the prime thickneſſe of his wit) that there was a contradiction among them; but afterwards (reading good ingenuous lines, ſharpens, raiſeth, quickens the inventiō, wit) he hits on recōciling them, (the apparition diſappeares.) But why inferts he the Section? Its likely when hee began he intended not to deale ingeniouſly, to ſhew this: but now he is contented to doe it, haply in caution to prevent the Reply. For ſure enough there is no ſuch great art, &c. in this Act for our learning, his glorying.

Next he ſaith the Congregationall way doth hinder the Presbyteriall wates driving on. In truth the caſe is thus, the Presbyteriall drivers will rather in ſtate, ſtand and not goe on, then ſuffer the Congregationall way (the elder ſiſter) to goe a foote before them.

To the next quotation the Miniſter ſpeake not what hee ſaid that way is like to prove to many, without ground: For if the roaring at a diſtance is ſo terible, affliets ſo, what wil be the miſery of its perſence? probably --- So as the dred, *Pſal.* 90. 11.

To the next quotation, if this Reer: be a Preacher I commend his reach he takes Text enough. If Mr. *John Goodwins* writing will not doe, hee turnes to the Apologiſts. (Reader, remember his *Chimæra*) who knit a knot with Mr. *Goodwin*, yet the ſayings abide ſingle and apart, unentangled. The Apologiſts deny not what Mr. *Goodwin* ſaies nor Mr. *Goodwin* what the Apologiſt writ, who add if the Magiſtrates power backe the ſentence of Non-communion, it will be as effectuall [as the Presbyteriall way is ſuppoſed to be.] Sir, here effectualnes is not ſimply aſcrib'd to the Presbyteriall way, nor to the Congregationall by this backing, where then is the tye?

To the next quotation, if he like not the anſwer he ſhould have well anſwered *Naziaren*, and not have crept away with a *Tempora mutantur*, &c. Well, God mend us, and ſo the times. Here next the Reer: falſely quotes the words. The firſt ſentence is this, why may we not thinke but that God may aſwell ſay, that there are too many learned and wiſe men in great Councell, for God to

reveale

reveale truth, or to give truth victory, against error by §. 2. Hee quotes halfe a line out of a ſentence containing 15. lines Which in effect ſay, that where greater numbers of men accompliſht with grace. &c. ſhall aſſemble, &c. to argue. &c. onely with an intent to be helpers of the Saints, and not to exerciſe a dominion over their faith. (2 *Cor.* 11. 24) they may expect a ſpeciall preſence of God with them. The third is plainely this, that even in Councells, &c. its uſually ſeene that ſome one or few either of predominate parts or authority among them, ſway and ſteer. &c. And is any the leaſt appearance of evill, in ſaying thus? (1) Have not even thoſe admirers, worſhippers of Councels (the Papiſts I meane) ſpoken more and ill of Counſell? But herein comes not Mr. *Goodwin* neere the Arminians? &c. A poore ſhift for a calumniation. I finde the Arminians in their confeſſion (*cap.* 25. *de Synodis*) ſaying, that Synods ought to be convented by the example of the Apoſtles themſelves, *Acts* 15. And that they ought in the firſt place to drive Hereticks from the Churches, &c. And that the Chriſtian Magiſtrates (after God and Chriſts cheif) authority ought to interveene, and ſay not all Presbyterians the ſame? come not they neere the Arminians? Thus it is to argue like the Reexaminator. 2 Have not our worthy writers againſt Papiſts ſaid as much as Mr. *Goodwin* (in this point,) and ſeven times over and once more: In particular *Whitaker* whom he quotes? I will inſtance in places if cauſe

Next he would claſpe the hands of the Apologiſts and Mr. *Goodwin*, and make us beleeve they give a blow to Parliaments power, viz. coereive in matters of Religion. (hee ſhould like a man have manifeſted what that power is, and that God hath given it, &c. And that theſe give leſſe to the Magiſtrate than the principles of the Presbyterians. This would have abundantly tendred him acceptable to the Congregationall men. If the man emulate ſuch an honour, let him appeare in the Cauſe.

Next hee would have Mr. *Goodwin* give his firſt borne for his tranſgreſſion what tranſgreſſion? Forſooth, hee againſt his Doctrine lifts up a thought, &c. againſt the Presbyteriall way which claimeth origination and diſcent from Heaven, and that without ſecurity upon ſecurity, &c. How knowes he that? Did Mr. *Goodwin* tell him or any other ſo, or hath hee faculty without his acknowledging, to know his evidence? Surely neither, but we bee--- Mr. *Goodwin*,

Goodwin. Well then, suppose Mr. *Goodwin* hath such a demonstration &c. yet may not another, or any without so much proofe, appeare in contestation against this or that Doctrine as Heresie, &c. Alas. The whole booke answers this objection, yet the asskes it. But yet (saith this never contented man) falls not this upon the excommunication in the congregational way such evidence, proofe, demonstration, security, a heritick may, ought to be, after orderly proceeding, rejected, cast out of the lines of the Churches Communion, &c.

From my Counting-house. P. P.

October 24.

READER, The charge of the blood of our men, &c. lost at the defeate in the West, is a heavie charge: it hath and will make the bearers speake when the murther of Jesus, was laid on the heads of the Jewes, they are cut to the heart, and take Councell to slay the Apostles, vers. 23. of this Chap. and Chap. 7. 54. they are againe cut to the heart at this, and gnash on Steven *with their teeth, and yet truly there it lies.* vide *cap. 5. 28. Now I remember what Mr.* Peeters *(that faithfull countryman and laborious for the States good) said but th' other day, (a Tuesday the fast day for our Armies.) I am confident, it was that (he had spoken against scratching, afflicting our brethren) gave us the blow in the West. Upon which Mr.* Goodwin *preacht these Sermons.*

FINIS.

Kirk Tr. 8

The Weekly Account.

Num. 63.
Nov. 13.

Containing,

Certain Speciall and Remarkable PASSAGES from both Houses of PARLIAMENT; And Collections of severall Advertisements; From ——

His Majestie. The E. of *Manchester*. The Lord *Fairfax*,
Sir *Will. Waller*. Sir *Will. Brereton*. Sir *John Meldrum*.
Coll. *Massey*. S. *Th. Middleton*. The Scots forces.

Major Skippons *Letter of the relief of* Dunnington *Castle, and of the late Fight between the Parliaments forces and the Kings. The particulars of the taking of* Knaresbury *by the Lord* Fairfax *with the number of those that were killed and taken. The routing of a party that came from* Skipton *Castle, where* 80 *men were kild and taken with a list of the Officers,* 60. *horse, and* 100. *armes: a Parley at* Helmsley *Castle, and Sir* William Brereton *taking of* 30. *horse at* Beeston *Castle. A brave exploit performed by Captain* Boone *in Staffordshire. The Kings sending the Garter to the Duke of* Estbernoon, &c.

From Wednesday *the* 6. *of* November *to* Wednesday *the* 13. *of the same.* 1644.

London, Printed by *BERNARD ALSOP.*

WEDNESDAY, November, 6.



I Shall begin his Weeks Account with Letters out of Cheshire, which this day informed us, that the noble and active Sir *William Brereton*, hearing that the Kings forces began to scatter and disperse themselves into severall parts, and that His Majestie and Prince *Rupert* were joyned; came from Worrall to Northampton, to give orders o the better preservation and safetie of those parts, in case the Enemy should make another invasion that way; which businesse being effected in two dayes, he hastey back again to his command at Worrall (for reason is that vigilant Gentleman) to protect the Country from the spoyl of the Enemy, and conveniences the blocking up of Chester on that side which bounds upon the County of Chester

ster, more forces being expected either from Sir *Thomas Middleton*, or Sir *John Meldrum*, to lye on the other side towards Rexam, to prevent the Enemies having relief out of Flintshire.

The gallant deportment and fidelity of this religious Knight, and the extraordinary care he hath used to ayde and assist his neighbour associated Counties, hath so wrought upon the affections of many well affected Gentlemen in the Counties of Salop, Stafford, and Warwick, that they have preferred a Petition to the House of Commons, subscribed by many hundred of persons of quality, wherein they desire; that a Sir *William Brereton* is made Sergeant Major Generall of the forces in Cheshire for the King and Parliament, so their humble request is, that he may be Commander in chief and have the like power in these Counties also: Which Petition (in the behalf of the County of Warwick) was this day read in the House, and some of the petitioners called in, after they had laid open the state of their County, the businesse was referred to a Committee to hear and report.

The last Week I told you of some alterations offered by the Lords to the Commons in the Propositions for peace, which this day were brought up again to the Lords, and in something agreed with them, and in other things they adhered to their former votes, viz. That Prince *Robert* and Prince *Maurice* should continue in the first qualification of exemption of person, And for the City propositions, the House of Commons thought fit that they should go with the propositions of both Kingdomes, to be sent to the King, as part of the propositions for a well grounded peace.

THURSDAY, November 7.

THis day by Letters out of Buckinghamshire from Collonel *Martin* Governour of Alisbury it was certified; That the King was about Oxford, and had most of the Artillery out of that City near unto Tame, where his generall Rendezvous was, but many of his Horse in severall partees were plundering about the Country, taking up horses, and robbing every one they met with; for so needy are they of money, that if they found but two pence in a poore mans pocket they would take it (an ill signe that there is so much money come to Oxford as Malignants report.)

We heard also that many of them were scattered from their Colours, and that a partee of our forces from Alisbury, commanded by Captain *Thomas Cooper*, met with divers of them neer Craford, who being much amazed at the suddain approach of our forces (comming as they were in the midst of their plundering) confusedly fled, not making any opposition, leaving many horses and other goods (which they had robd the Country of) behinde them,

them, but notwithstanding the haste they made, our men persued them so close that divers of them were taken priloners; amongst whom there was divers Officers; viz. 1. Captain, 2. Lieutenants, 2. Ensignes, 3. Serjeants, and 32. common souldiers, and carried them to Aylsbury.

We were this day also assured by good hands, that the King hath sent the *Garter* (the greatest honour that can be conferred by the King of England) to the of Duke of Eatbernoon; and some say (when all the world is at peace) the Queen will make him Generall of the Forces she can procure out of France. This Garter was lately sent by Sir *Henry St. George*, one of the Kings of Heralds.

So carefull are the Parliament of his Majesties honour, and right that they will not indure any subject to share in the Diadems of the Crowne for where as in some ages past the Seal of the Prerogative Court hath had the picture of the Bishop with his Proctors standing about him: In the new Seale which they have this week ordered to be made, the Impression thereof, is to be the Effigies or portraicture of the King; for they will have him supream in every Court, as by Law indeed he is.

FRIDAY. 8.

Since the taking of Liverpoole by valiant Sir *John Meldrum*, we are informed that he hath summoned Latham house, and laid close siege against it, so that ere many Weeks hath made this Intelligence old, we doubt not but you will hear a good accompt also of that place also.

We are also certified that the Parliaments Ships have taken one of the Enimies ships near Scarborough, and have 3. other likewise in chase which were of the said Fleet.

Upon information that the Kings forces were drawn together and upon their march toward Wallingford, having as it was thought, a designe to relieve Dunnington Castle, the Lord Generall caused proclamation to be made throughout the City of London, that all Souldiers under the command of his Excellency the Earle of Essex, the Earl of Manchester, or *Sir William Waller*, which were remaining in Town, should repair to their Colours, and depart the Town within four houres after proclamation made, upon pain of death.

The Parliament have this Week published an Ordinance for the payment of Tithes, whereby it is ordained that all persons within this Kingdome, shall truly pay all and singular tythes and duties to the Clergie heretofore payable, together with arreres.

The County of Essex have prepared another supply of forces of a consider-

table ſtrength beſides the Trained Bands which are ready to march upon any occaſion, and the County of Hartford doe unanimouſly hold together for theirs and the Kingdomes ſafety, and the terrour of the enemy.

SATTURDAY November, 9.

NEwes this day was rather in expectance then fruition, and the Armies drawing together made us ſtronger in our deſires of good ſucceſſe then inquiſitive after petty matters, as the Kings forces robbing of Glocester Carrie, and taking away his horſes, and the like, for wee were aſſured that the proceedings of the two next dayes ſucceſſe would afford us matter of greater conſequence, yet as fewer dayes are to barren of intelligence, that they afford no letters to the Houſe from one part of the Kingdome or other, ſo was not this, for there came letters from the Engliſh and Scots Commiſſioners at Newcaſtle concerning the taking of Tinmouth Caſtle as you heard the laſt week, and therein they deſire the Parliament to take a ſpeedy care for placing a Governour in the Towne of Newcaſtle. There was alſo ſome debate in the Houſe concerning Sir *John Digby* who hath hopt up and downe from Parliament to King, and from King to Parliament, and the queſtion was, whether he ſhould be held capable of any command againe in the Parliament ſervice, and it was voted in the Negative.

Wee heare that valiant Colonell *Massy* was lately at Glocester, and as for the report that Monmouth was retaken by Sir *John Winter*, wee can learne no grounds for it.

Letters were ſent to the Army from the Committee of both Kingdomes, adviſing that our forces ſhould draw towards the enemy, or at leaſt bee in a vigilant defenſive poſture, the Earle of Manchester and Sir *William Waller* remaining about Newbery and Blewbery.

The Committee for the Navie made report to the Houſe touching the ſetting forth of a winter Guard for the Sea, and prevailing of money for the Navy, which was taken into further conſideration.

An Ordinance was ſent from the Lords by a Meſſage wherein there is care taken for the better defence and ſafety of the Iſle of Wight, and for the better incouragement of the Governour and Souldiers therein.

Colonell *Blake* holds out the Caſtle at Taun on Deane very valiantly, though the enemy hath the Towne, which is of no great conſequence.

We heare that our party left in Newberry, were lately faced by ſome in Dunnington garriſon, and in the meane time their horſe made a ſhift to ſteale out two or three load of our Cheeſe: which they took away, Carts and horſe and all, not ſtanding to unload it: which hath made the reſt demurre;

murre; as for our Powder and other Ammunition that went this day, wee hope there will be care taken of it after it comes to Redding.

Concerning those forces of ours that took the field in Dorcetshire, wee have not heard any thing from them since the taking the 100 horse: it may be there is no enemy, for sure if there were, they would be at them.

The Expresse out of Cheshire doth also certifie, that on Thursday last *Sir William Brereton* sent forth a parree against Beeston Castle, which fell on some of the Enemies utmost quarters, took about thirty of their horse, with some prisoners, giving an Alarm to the Castle, whereupon they immediately issued forth and betwixt them in four Forces there was a very hot skirmish which continued a long time very dreadfull, but in the end they were forced again into the Castle, with loss: And our forces returned to their quarters victoriously.

MUNDAY. November, 10.

THe Archbishop of Canterbury according to order, appeared this day at the Barre of the House of Commons, where he made a Speech in his own defence, which may be reduced to these three heads.

1. A Justification of some crimes which he accounted petty ones, and like venial sins deserved but light punishment if any at all.

2. That many things were not his owne Act, and that he was ignorant of the danger he co[m]mitted, but if this were for certainty, he cannot be ignorant, now *ignorantia Legis non excusat*, and therefore knowes by this time that place will do him little good.

3. Though he cannot but confesse his sins to be great, yet he hopes that none of them considered singly by it selfe, doth amount to High Treason, and in his own conceit the altering the Kings Oath at his Coronation, the incensing of him against Parliaments, the setting the Councell Table above the Law of the Land, the endeavouring to bring in Arbitrary and Tyrannicall government, and to make the Pope Head of the Church by ushering in of Popery are but slight offences. And now the Parliament have heard him with patience and given him so long time to plead for himselfe, (in which he hath shewed us care why judgement should not be pronounced against him as could be imagined) he is ordered to come again on Wednesday next when it is thought he will have his censure.

It is informed, that my Lord of Northampton vapors up and down in Warwickshire and hath (notwithstanding the defeat at Spene, summoned Compton House.)

It was this day reported that the Kings forces had taken an opportunity, and received *Duannington* Castle and brought away some Artillery thence. This is possible; and probable it is true; onely you have not heard the second part of the story: that we are getten betweene *Wallingford* and them, and made good the passages, to necessitate the enemy to fight or retreat: but more of this you will hear of ere long.

This day also the City of *London*, by the Court of Aldermen, and Common Councell, the representive body of the City, presented a Petition to the House of Commons, consisting of severall particulars (1) desiring that the Garrison of Windsor may be looked upon as a place considerable, and maintained accordingly, wherein the House prevented the motion, for they had already provided for that place, suitable to the consequence of it; yet gave them thanks for their care therein: as also to have the County of Sussex put in a better posture of defence then hitherto it hath been.

Two Lords, and four Commoners are appointed to go with the Propositions, to meet her with two of the Commissioners of the Kingdome of *Scotland*: The Lords and Commons names are these; the Lord *Willoughby*, Lord *Maynard*, Master *Perepoint*, Mr. *Hollis*, Mr. *Whitlocke*, Lord *Wenman* the names of the Scotch Commissioners, I yet know not. The Letter to the Earle of *Forth* from my Lord Generall for a safe conduct for the said persons, and their attendants to come to the King is sent away.

That strong Castle is surrendred, one of the ancianteſt seats of Hudlestone, the defendants had honourable conditions. Naworth Castle is upon the surrender, the House of the late Lord *William Howard*, a Papist. Castle is so close begirt, and they within so straitned of provisions, that long they cannot hold out Sir *Philip Musgrave* is the Grand Incendiary that occasions the refusall of surrender.

The particular of other things which are confirmed to be true, and are set forth by other pens this week, may be reduced to these heads.

1. That Captaine *Stone* the Governour of Eccelshall Castle in the County of Stafford, sent all the horse he could spare to assist Sir *William Brereton* at Worrall, and in their absence, the enemy drew forth a party from Tongue Castle, and other of the Kings Garrisons, which came neare to the walls of Eccelshall Castle, took some of our men prisoners, and drove away all the horse and other cattell they could meet with, but the Town of *Liverpoole* being yielded, Captain *Stones* men were discharged of any further duty at war, and commanded back to Eccelshall, who happened to come thither the 28. of *October*. within few houres after the enemy had been robbing and plundering there, and having notice which way they were gone, pursued them, and although the enemy was three for one, they fell on them with

with that courage and resolution, that they first rescued the prisoners they had taken, and all the Cattle being about two hundred, and then took thirty of the enemy prisoners, amongst which was one Serjeant Major, and five other Commanders,

2. That on Friday the eight of *November*, the Assembly of Divines presented to the House of Commons their humble advice touching Church-government, in a Presbiterian way.

3. That on Saterday the twenty ninth of *November*, the Propositions for peace were fully agreed on by the Lords and Commons.

4 A partee of Sir *Samuel Lukes* forces being sent out from Newport Pannell, had intelligence that a Troop of the enemies forces were plundering thereabouts, whereupon they immediately fell upon them, and took both horse and Riders, without the losse of one man on our side.

5. Our renowned Garrison of *Lime* hearing that the enemy did much mischiefe to their neighbours neare adjacent, drew forth a strong partee, and advanced towards them and after a short dispute, having killed some of them, they routed the rest, and took many prisoners, amongst whom many of them were persons of quality, which they brought into their Garrison, and committed to safe custody.

6. Sir *John Gell* sent forth a partee from Derby, who met with some of the enemies officers that came from *Ashby de la Zouch*, and after a short dispute, killed a Sergeant Major, one Captaine, and took Sir *John Halfords* sonne prisoner, and put the rest to flight.

7. On Friday the eight of this instant, we received intelligence that the Queen came from Burbon to Paris, where shee was royally entertained, by the Queen Regent and the rest of the Citizens.

8. We had also letters, which certified that Sir *Thomas Middleton*, and Colonell *Mitton*, have cleered Shropshire, and taken the Town of Ruthen, with many armes, and intend to joyne with Sir *William Brereton* in the blocking up of Chester.

TUESDAY. November, 12.

LEtters came this day from the North, which assure us that the work goes on there very prosperously, for part of our Brethren the Scots forces being come down into Yorkshire, and joyning with the Lord *Fairfax*, his Lordship writes that they advanced against Knaresborough, where they fell on the Enemy, beat them out of the Town into the Castle, in which action about twenty of the Enemy was slain, and some taken prisoners.

And thus having possession of the Town, a partee of the Enemies forces came

came to relieve the Castle, from Skipton Castle, and thought to revenge the injury done to their confederates; but as they wanted not courage to fight, so was their spirit and valour to receive them, for they found such hot welcome, that about 80. of them were kill'd and taken prisoners whereof some are persons of quality; viz. Captain *Matterson*, Lieutenant *Edward Brodley*, Lieutenant *John Wise*, with divers others, putting the rest to flight: We also took at the same time above a hundred Armes, and sixty horse.

The said Letters further inform, that there is not onely these probable hopes of the gaining the Castle of Knaresborough, they having already desired a parley, but the like hopes is also of gaining of Hemsley Castle too, there being a parley about the surrender thereof, about the time that these Letters were dated.

Concerning Dunnington Castle, we hear not yet of any great losse: For although the Kings Ammunition, many Ordinance, and some Treasure were therein, neither the Castle nor them are in our possession; and why should we hold it a thing impossible that the King should have them, any more then it was for us to have our Train of Artillery near Edge Hill: Or who knowes whether they may not easier be gained in the Field, then from hard and rockie walles of a Castle, before they come to Oxford: For we are certified, that some skirmishes have been already between some of our partees and theirs, and that there hath been about 20 killed on both sides, and what the event will be, time the father of truth will produce.

But that the Castle is relieved Sergeant Major *Skippons* Letter, this day read in the Commons House doth certifie: And that there was some Fight between the Kings forces and our foot that were near the Castle, but the enemy getting into a place of advantage, had the better opportunity to make their retreat; And its reported, upon news of the Enemies approach, a Councell of Warre was called.

This day the great businesse of the House was in the debate touching the Church government in a Presbitery way, according to the sense that the Assembly of Divines had brought into the House, and a petition was read from some of the said Assembly which were dissenting to this form of government; Wherein they desired that they might bee admitted to bring in their reasons against it, upon which was a long debate, and at length it was brought to the question, and being put to the Vote, it was carried in affirmative, whereupon time was given for the bringing in of those Reasons, and so the further debate referred till another day.

FINIS.

MVSEVM BRITANNICVM

N.B. Vide 719.3 Earls of
Warwick Xaverian
Cambridge Remington Castle